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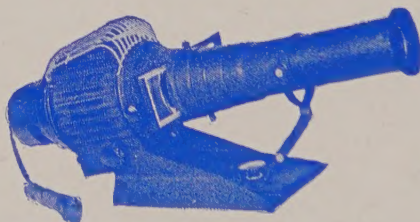
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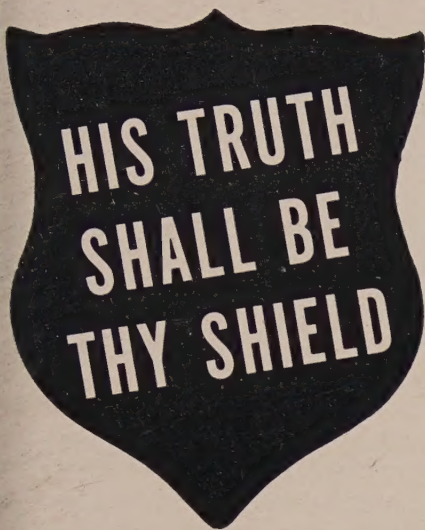
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The EXPOSITOR

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A Journal of Practical Church Methods

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If you're feeling sort o' rocky and disgusted with yourself,

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You've tried your best at smiling, but only grin will come,

And your temper's short and snappy in the love-nest you call home;

You'll get a lot of help from it and keep from getting blue

If you go to Church on Sunday, as Mother used to do.

When you sit beside the sick bed of your darling little boy,

And the doctor's diagnosis has dispersed your hope and joy;

When your bills are multiplying and your bank account is low;

And wifey needs a little change, about a week or so;

You'll get a boost and blessing that will surely pull you through,

If you go to Church on Sunday, as Mother used to do.

WILLIAM BARNES LOWER.

The Cover Picture

Chaplain's Assistant, Coxswain Booth of Peoria, Illinois, calls the service men of a U. S. Naval Base in the Admiralty Islands to Sunday morning services. Photograph was sent to The EXPOSITOR by Chap. M. M. Witherspoon, former head of the 3rd Naval District.

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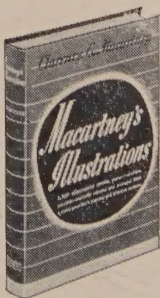
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THE PULPIT AND THE WAR

LLOYD W. TAYLOR

THE topic of this symposium assumes the existence of a gap between pulpit and pew, an assumption which I regretfully have to be correct. Not only that, but the gap seems to be widening instead of narrowing and the pulpit is gradually losing its leadership just at a time when such leadership is most urgently needed.

The world is passing through the most turbulent epoch in its history. The whole philosophy of the modernness of the industrial, painfully developed since the beginning of the Christian era, has been challenged and seriously undermined by the Axis

powers. Elementary human rights, first explicitly recognized in the Magna Charta and laboriously maintained little by little since that time, have been swept away in whole nations at a single stroke. A complete generation of Axis youth has been educated to look down on the Jewish-Christian tradition and to support an all-out attack at forcible rule of the world by a self-declared superior race. In the process of working out this program the Axis nations have practiced unutterable cruelty, surpassing even that of the Spanish Inquisition and unequalled in the age of recorded history.

In corresponding periods in the past the leadership of the Church has been clearly heard and her leadership has been crucial. But in this time she has been virtually silent. Her preachers typically (with but few exceptions) have uttered no word of condemnation for the cruelties practiced by the Axis rulers on those

suspected of political opposition. They discounted the evidence that the Axis nations were embarking on a quest for world power and passed over in silence the ruthless destruction of small nations in pursuit of that quest. And they have regularly deprecated our participation

in the attempt to stop the aggressions and to destroy the Axis powers to repeat them. Who has heard from our pulpits in recent years any word of praise for the martyrs who entered German concentration camps because they had obeyed their consciences (the older term for political opposition)? And who has heard any expression of humble grati-

tude to those whose lives or limbs have paid the price of freedom of speech in the pulpit?

A whole generation of American youth is under arms, to combat unprecedented national megalomania and to terminate cruelty on a scale that the worst barbarians never approached. These servicemen and their families are hungry for assurance that they are fighting in a worthwhile cause. But no pride in conflict for the right has been preached from our pulpits. Instead it has been as though our ministers have been trying to make us ashamed of fighting. Never do they lead us in the "Battle Hymn of the Republic," or "Onward Christian Soldiers" and seldom even in "America" or "America the Beautiful." Such idealisms as we have been able to form for defending ourselves from brutal attack, to say nothing of defending humanity's most hard-won rights, we have had to

The Pulpit and The War, by Prof. Lloyd W. Taylor, originally appearing in The Oberlin Theological Review as one of the papers contributed to a symposium entitled, "Bridging the Gap Between Pulpit and Pew," was submitted for Expositor publication with the author's note that the article represented his personal views and not necessarily those of Oberlin College.

—Eds.

develop without benefit of clergy, and often in the teeth of ministerial opposition.

Is it any wonder that a gap between pulpit and pew has developed and is rapidly widening? Families of servicemen, asking for bread, are receiving a stone. They are told that it will be harder to correct the ills of the world after the war than it was before, with the inescapable implication that their boys are dying in vain. Instead of emphasizing issues of right and wrong the pulpit quibbles over the dilemma of a war to establish peace. Instead of encouraging us in the campaign to destroy aggressors the pulpit tells us that it is really we who are responsible for those aggressions. Instead of justifying our military aid to nations placed in jeopardy by Axis aggression, the pulpit adjures us to harbor no ill-will toward the aggressors. The modern pulpit would rewrite the parable of the Good Samaritan. In the modern version the thieves would receive sympathy as victims of a defective social order and the man who fell among those thieves would have to be satisfied with a lecture to the general effect that the occurrence was in large measure his fault for putting temptation in the way of the thieves.

We in the pew are told that until we repeal our Oriental Exclusion Act, until we eliminate all Jim Crow practices, until we reduce our tariffs, we should not attempt to protect helpless people against the unspeakable atrocities of the Axis nations; that indeed, we should not even try to defend ourselves against them. These are three highly desirable reforms, but to put the case this way represents about the utmost in frustration and is perhaps one of the more potent influences widening the gap between pulpit and pew. If we wait until we are perfect before going to the aid of the oppressed, to say nothing of defending ourselves, then indeed is the plight of the world beyond hope. Once more is Scripture being rewritten. We are adjured never to try to pluck a beam from the eye of our neighbor until the last tiny mote has been removed from our own.

Our forefathers underwent incalculable hardship to escape political and religious oppression and to establish communities where such oppression could not exist. Those communities finally became a great nation. Yet, in a local V-E Sunday sermon the pew was cautioned against pride in any supposed moral superiority over our enemies. Such superiority, we were told, was only an accident. The pulpit might profitably have considered a passage in a tract which was being distributed that very day in the Church vestibule. "It is no accident that Protestantism is responsible for

founding the five great democratic commonwealths of the world,—the United States, Canada, Australia, New Zealand and South Africa." With our heritage thus belittled however unintentionally, by the pulpit, how could a gap between pulpit and pew be avoided?

This is not to say that the pulpit should not on appropriate occasions, remind the pew of the necessity for sober reflection on the responsibilities incurred in taking up the sword, or when attacked and in defense of weaker nations along with ourselves. But we are hearing the other side of the story on all occasions, inappropriate as well as appropriate. We hear it when our loved ones depart for service in the armed forces. We hear it when anxiety is straining our nerves almost to the breaking point. We hear it on days appointed for Thanksgiving. In matters pertaining to the war, the clergyman seems to have lost its sense of proper timing. If a minister, called to comfort a bereaved family, should seize the occasion to dwell upon the shortcomings and sins of the departed and then to lecture the family on the morals to be drawn therefrom, he would be following what is substantially the pulpit's approach to the pew in matters pertaining to the war. How can a gap be avoided under these circumstances?

This gap between pulpit and pew exists not by virtue of a few or even many individual instances of negativism with respect to the war. It exists rather because that is the whole tone of the Protestant ministerial profession; pulpits, theological schools and pulpit-dominated publications. Ministers who sense the desperate needs of their congregations in this respect are in a position to respond to them seem to be the exception rather than the rule. This mood has arisen through an understandable reaction away from the indiscriminating support given by the pulpit to the Allies in the last war. But going to the other extreme constitutes no remedy. Whatever loss of influence may have resulted through narrow patriotism in our churches during the last war is being far surpassed in the futilitarianism emanating from the pulpit during this war. The Protestant ministry, once the champion of the weak against the strong, seems able now, at the most critical time in all history, to bring out only a message of frustration. Who can wonder that this indication of apparent bankruptcy creates a gap between pulpit and pew?

There is in prospect a tragic failure on the part of the Protestant ministry to rise to the utterly unparalleled opportunity to enter into the hungry heart of a whole generation, which seems now almost inevitable that by the time

(Continued on page 432)

CHRIST IN CONCRETE

A New Day For Evangelism

AARON N. MECKEL

MANY of our most able and realistic thinkers are insisting that a new day dawns for Evangelism. The comparative impotence of the secular mind, the sheer weight of burdens to be borne, as well as the complexity of problems awaiting solution, are urging us, perforce, to seek deeper spiritual sources. Not a few are asking the question a baffled disciple of old, "Lord to whom (se) shall we go? Thou hast the words of eternal life." Perhaps that is what E. Stanley Jones means when he suggests that "before we go further we must first go deeper!"

We do well, however, to face the fact that the mind of the age—including many within Christian enterprise itself,—is frankly skeptical at the very mention of Evangelism. The word itself needs to be retrieved from any false emphasis and interpretation. There is the way a young seminary student in New England put it recently, "I've frankly lost respect for much that calls itself Evangelism! But, if what you mean is the positive re-emphasis of essential Christianity and the need of remobilizing the resources at the heart of the Gospel and then using them for the redemption of humanity,—of course I believe in that!" That student defined Christian Evangelism far better than he knew.

If Evangelism be the propagation of the Christian Faith by word and deed, then we must beat a strategic retreat to the great structural verities and basic affirmations which are at the center of our Faith. We will need to launch this stirring enterprise from within the firm heart of Evangelical Christianity. Thus Niebuhr reminds us that there is an "internal story" in Christianity which stands for that which the living God has done for us men and for salvation in Jesus Christ, and which continually re-enacts itself in and through the living Community which bears His Name. Let our theological seminaries take heed at this point! Far too much of what is called preparation for the Ministry has veered out from the center into the peripheral fields of clinical training, secular reform, liturgical esthetics, etc. Specialists in these fields there must be and they have much to teach the theological student. But here is a broken, warring, lost world, sitting at the Church door for a word of spir-

intree, Mass.

itual power to come to new birth! Truly, we have "A Faith to Declare!" The Christian Church must utter that living Word. And here are our educational processes in America needing to be rescued from the clutch of secular categories lest our youth become ever more infected with a paganism which has been aptly described as "decentered religion—religion moving out from the midpoint." H. Shelton Smith closes his book, *"Faith and Nurture"* with these provocative lines: "The paramount question is this: What kind of religion shall the public school teach—the religion of the churches or the religion of humanistic experimentalism?—this must become the focal point of a crucial battle. On its outcome largely hangs the fate of democratic culture in America." Listen to this: "I do not know that I need any more ideals.—What we need is a savior.—Ah, Christ—our teacher, our example, but more than that, revealer of the eternal grace of God, pioneer of a new humanity, our physician and Savior!" That is not a theological reactionary speaking, but Harry Emerson Fosdick preaching at Riverside Church in New York City.

An adequate Evangelism for our day must of necessity employ the method of total approach in its ministry to individual needs. That is, it needs to address an entire message to the entire hearer. The bringer of the Good News needs to take advantage of the best that clinical psychology, with its emphasis on pastoral counselling and creative listening, for instance, has to offer. The fields of Evangelism and of pastoral psychology should be seen as basically one. There is room for creative synthesis here. Searching the history of Evangelism, we find that even a Dwight Moody had his Henry Drummond. Drummond dealt understandingly and sympathetically with those who were literally shocked out of their worldly complacency by the bolt-like thunderings of Moody's message. In fact, Drummond said that after listening by the hour to the confession of human sin and guilt, he felt he must go home and take a bath! That, too, is Evangelism at work. Contemporary "economic" and "esthetic" and "secular" man cannot help himself. He flounders in the morass of his own doubt, despair and cynicism. There is need for the ingression of a Life Principle

from beyond himself in order that this mute Lazarus may be raised to life again. An entirely new species of humanity,—the Christian—awaits the word that shall bring it to new birth!

An adequate Evangelism for our day must also possess a sense of immediate reference to problems and perplexities close at hand. It must stir a point of contact between the Church and its immediate environment. It must address not only the word of redemptive healing to the human heart but the word of God's judgment to concrete social situations. The Church and her people must repent of the evil within as well as beyond their midst! "Let us lift up a standard to which the people can repair!" said Washington at a time of crisis. Too much contemporary Evangelism flounders in "remote control." It lacks the clear, cutting edge of results close in. It should be penetrating the plague spots of our body politic with the impact of a militant, Christian conscience. What of our foul slums, disgraceful liquor situation, our racial and sectarian snobishness here in America? Our youth, as well as our returning service personnel, will be interested in an Evangelism which crusades against entrenched evil. Wanted, Christ in concrete!

An adequate Evangelism for our day must look out on our modern milieu through nothing less than global lens! It must inspire an ecumenical vision. The evangelist is aware that Christianity is a movement whose arena of action is the world. "It would almost seem," writes Charles Clayton Morrison, "that Christianity must begin all over again by Christianizing the 'Christian' world." He then adds, "A Church with an apologetic or an unenlightened faith cannot restore Christian faith to its lost place at the heart of the Western world." Indeed, operative Evangelism must confront the individual in the sum total of his relationships. The Kingdom of God is to bring all lesser kingdom under its surveillance. "If religion ends with the individual, it ends!" A Protestant church located in the poorer section of a large Michigan city has a map of the world hung just inside its main entrance. Specific places on that map where it is supporting its missionaries are electrically illuminated. I asked the evangelist-pastor of that Church the extent of its budget for home and foreign missions, and learned that it was \$40,000.00! Its local budget is of secondary importance! Surely that ought to shame and stir some of our conventionally Christian churches to action along a world-wide front.

Quite likely we shall need something greater than a National Preaching Mission at the close of this terrible war! Why not a World Preaching Mission in which some of the most radiant, vital, Christian witnesses from the nations participate and carry the message of a redemptive Gospel to the ends of the earth, under the auspices of the newly-formed World Council of Churches? We shall be needing a thousand John R. Motts and Stanley Jones-es to bring the temper and spirit of Christianity spiritual to undergird the proposed world organization for peace! Just think of it! The veritable cross-fertilization of Christian thought, conviction and experience on an international scale! The heart warms at the thought of it. It inspires men of global vision, to generate the spiritual power through which focal centers of healing and redemption can be replanted throughout the diseased and shattered body politic of mankind, and so to help a new humanity to grope its way to new birth—that, too, is the task of Evangelism for the day.

OUR FAITH!

Whatever else of ill
May come to us—
Loss or pain or friends that fail,—
Let not this, of all ills
Still the greatest,
Be ours to fear—
The weakness of our faith,
That in Thy gracious plan
Is held for us
Salvation, peace and health of spirit.

'Tis not a dream,
This plan of Thine,
That from the loins of time,
Should spring a hope immortal.
Nay, we have not vainly trusted,
For Thou art true
And Thou wilt do for us
What lies beyond the reach
Of all created things.
Through every mist
We see the way Thou dost direct
And we will trust Thee
'Till the day dawns
And the haven of our faith we gain.

—G. A. LEICHLITER

THE SATIRE OF ETERNITY

PAUL R. KIRTS

LIBERAL education is for the whole man, as some of the most grave philosophers of our time keep reminding us, their observations serve to illuminate a principle which is at the basis of Jesus' teaching of life. By saying that a liberal education is for the whole man, these thinkers mean that its purpose is to make a man at home in the universe. That is, an education so conceived frees him from superstition and acquaints him with the laws governing the several aspects of his life so that he may come into harmony with them and use them as aids in realizing his noble being.

Yet as soon as one speaks of liberal education, designed to develop a full-orbed personality, a proponent of vocational education is sure to argue for his side. "What good is literature, art, music, history, philosophy, and religion if you can't make a living?" is the seemingly unanswerable question he proposes. Let the advocate of a liberal education be gracious and bold enough to reply, "Preparation for earning a livelihood is part of education, but not the whole of it." Vocational education has its place in the educational scheme, but as the arm must never say to the body, "I have no need of thee," so vocational education must never say to liberal education, "I am able to get along by myself and do not need you."

In considering these apparently diverse views on education it is helpful to keep in mind the principle that the whole is greater than the part. Jesus enunciated this principle: "Surely life means more than food, surely the body means more than clothes!"

The truth that the Great Teacher affirmed in His sentence from the Sermon is basic to any serious thinking about life. You cannot go on reasoning about the meaning of life without it. If you try to do so, you will soon find yourself tiring down in a bog of confusion. Misuse a part for the whole and the answer to this problem will never come out right.

This truth which the Master was assuming, Jesus addressed the audience on the mountain

side nearly two thousand years ago, is needed now if we are to make any sense out of life. "Life" is a word that Jesus used often. To say that He preferred the word "life" to the word "religion," which was not in His vocabulary, may not be giving voice to any deep insight, for life as He knew it and meant it to be was nothing unless undergirded and shot through with religion. Life at its best is always life that is being bound to the Eternal by daily acts of private devotion and by a corresponding outward expression of this inner goodness manifesting itself in mercy to others. In Jesus' conception of life there is room both for personal and social religion, as a study of the Beatitudes reveals. Those who have a passionate longing for a godlike character are merciful to their fellow human beings. Such is the quality of life which Jesus held up as a standard worthy of our best endeavors.

Over against this view of life is set the materialistic view, the view that getting and keeping possessions is everything. The fact is, as Jesus so clearly and forcefully has taught us in the Parable of the Rich Fool with the bulging barns and starved soul, that life is not made entire and complete by things. Possession is never complete. "A man's life consisteth not in the abundance of the things which he possesseth," our Lord had declared just before speaking the parable. Then, in this moving story of the rich man, He illustrated the meaning of life, what it really is. A man had rudely interrupted Jesus by asking Him to intervene between himself and his brother in the matter of a division of an inheritance. Both brothers were thinking in terms of things,—just things. We are always thinking of things we do not possess which we would like to possess. This sort of thinking is at the bottom of half our trouble, according to G. Campbell Morgan's conservative estimate; others might make the fraction somewhat higher. No, possessing things is not life. A man's life is not held together, is not made whole, by things, even though there is an abundance of them.

Billings City, Montana.

This rich man was fortunate and successful. He was thoughtful. In the midst of piling up wealth, he took time to think. He was entirely sensual. He was restless, always unsatisfied, always looking forward to a time when he would eat, drink, and be merry. And then what happened? God said unto him, "Thou fool, this very night your soul is wanted." While taking stock, this man had listed: "My fruits . . . my barns . . . my corn . . . my goods." Finally he made mention of "my soul." But God, whom he had failed to recognize during his busy career of getting and storing, is speaking now, and it is not "my soul" but "thy soul." So none of those things on his list really belonged to him, because he did not possess his own soul. That night things slipped from his fingers. Ironically his riches became the bone of contention for wranglers when he had passed on. That is "the satire of eternity for the folly of time."

Come back again to the word "life." Possessions do not hold life. A man can have things in abundance, but multiplying and storing them is not life. The rich man talked about his soul; Jesus talked about life. The rich man's word referred to his personality, but only to the mental side of his personality. The Apostle Paul gave a full and final analysis of human personality when he wrote, "Your whole spirit, soul, and body." About the first element of this tripartite mystery the rich man had nothing to say. He did not talk about his spirit, but his soul, the mental side of him. His error was that he thought of his mind as the essential, the whole of life. A part is never as great as the whole. His failure to assume this fact was fatal to his ultimate welfare.

The old, simple, familiar word for life Jesus used in speaking of a man's life. We are still

thinking and speaking of a lower, animal life and of a higher development of that life, as did the ancient Greeks. So we have biology, botany, which we mean the higher form, and zoology to study which we go to see the apes, tigers, elephants, the creatures that fly and the creatures that creep. Jesus' word for life included spirit, mind, and body. It is "that principle that created the difference between death and life . . . life that is complete." Life is more than mental apprehension, cannot be fed with goods. "Surely life means more than food, surely the body means more than clothes."

Jesus taught that the one supreme fact in life is God. Life is under His control. God is always present in our life, no matter what response we make to His overtures. The greatest tragedy that can come to a man is for God to break in upon him and find him chiefly concerned about a single segment of life. The possession of things is never complete. If life means less to us than being fully under God's guidance and control, then we may expect the greatest catastrophe of all—God speaking to us in august tones declaring the impartial verdict, "Thou fool."

But happily it is ours to make such answer to the question, "What means more than anything else?" that when God breaks through we shall hear Him say, "Thou art wise." "The things that are wise shall shine as the brightness of the firmament." This is the promise to all those to whom life has come to mean more than food, clothes, possessions, things. It is God's solemn pledge to men who choose to put their whole personalities under His rule and direction. Surely life means more than eating and drinking and having a limited lease on things. It can be much nobler and more satisfying if we decide to make it so.

Full Orbed

*The years pass on! Sometimes they stun me with their swiftmess, leaving me
Half-dazed, scarce knowing what is past, or what is present: sometimes, too,
Their very swiftmess seems too slow, as when, in grief, the only consolation is
To know the days will trickle one by one. And so I say in earnest: Let them pass!
Not in a sense of helpless resignation, but in the full-orbed faith that He Who brought
Us forth is leading us along the pathway of the years to grander destinies
In that eternity which He has set within our human heart, for I believe
Death is the open door that leads at last to mansions and to eras that shall dwarf the
highest and the happiest earth has given.*

VICTOR E. BECK, Worcester, Mass.

PASTORAL COUNSELING

W. R. SIEGART

URING the past few centuries, with the development of scientific endeavor, each age seems to have its key word to all understanding, which key word is a by-product of prevailing scientific interest. Astronomy tops in the sixteenth century, physics in seventeenth century, chemistry in the eighteenth century, biology in the nineteenth century and in our century it is psychology. One only examine the theological writings of the century to see how the key words have shaped the thought.

Our day, with the psychological motive dominant, we have seen it take hold of much of our thought and practice. When I was a young student many of us took considerable interest in phrases of psychology called psychosis and psychiatry and began to give them our study, because the general subject was becoming popular.

After as we began to become more familiar with the studies we learned that difficulties arising between the specialized professions and with people's difficulties. Psychologists, biologists, psychiatrists, psychoanalysts, physicians and clergymen all accused each other of going over the lines marking the accepted boundaries of the several professions. Also with a smattering of knowledge and understanding began to counsel with people. A few were intrigued by curiosity and relished going through the confessions. Out of all this we began to see more clearly, and are able to judge more correctly.

The clergymen have defined their relation to this in terms of pastoral counseling. Whether they realize it or not that is what others have always done. But now we have schools of pastoral counseling in theological seminaries, and programs of ministerial associations are overburdened with lectures concerning what many erroneously think is a new discipline—pastoral counseling. I have listened to many of these that when I know another is on the schedule I always find a "previous engagement."

My pastoral duties take me at stated intervals to a mental hospital with an average population of 400. All degrees of mental illness are there. Seeing the same faces around from time to time I began to wonder much about them. I would see patients discharged several times on trial only to return again. Sometimes

Ing, Penn.

I discuss things with members of the staff. But eventually one has to admit that the percentage of cures is reasonably small. Looking at the results of a pastor's counseling one has to admit a similar small number of real cures.

Taking what may be the last as the first we must realize that the older folk get the smaller the chance of readjustment. The physical system becomes less amenable to change, and the mental and emotional systems become more difficult to change also. The closer senility approaches the less opportunity there is for change. The restorative factor and the recuperative power are both lost with gradually increasing speed. More patience is needed, and more repetition is required. But in the natural slowing down of the physical process a medical problem enters the scene. It becomes a difficult procedure, to say the least, to readjust mentally, emotionally or spiritually when the bodily functions are working at such slow speed as to impair the proper nourishment and functioning of its parts which, together, go to make up the whole.

Problems arise with people when they face reality and are unable to adjust to its circumstances. To diagnose a problem is one thing; to effect a cure is another. I always remember the case where the diagnosis was perfect and the operation a success; but the conclusion was an autopsy done with skill and precision. Before any cure can be begun the patient must realize the need, be willing to face reality, and respond.

There must be something in the background or life of the patient which can be touched, some moral or spiritual peg, as it were, upon which the beginning of a cure can be hung. A quotation from page 72 of Dr. Brill's book: *Freud's Contribution to Psychiatry*, illuminates this point:

"Suggestive therapy does not concern itself about the origin, force or significance of the morbid picture; it strives only to put on something, the suggestive command through which it hopes to keep the pathogenic idea of expression. On the other hand, analytic therapy does not wish to put on anything; it aims to take away, to extract what was superimposed on the patient's personality. It is for this reason that analysis concerns itself with the origin of symptoms. I might add that, bearing this in mind, one can also understand why psychoanalysis is applicable only to persons who were born with

a normal mentality and are of good character, while it makes no difference to whom hypnotic and suggestive commands and prohibitions are applied."

Which ought to remind us of the man from whom the devils were cast, but whose latter state was worse than the first because nothing good was put into his life to fill the emptiness.

Again, when we are continually doing for people what they ought to do for themselves, even thinking for them, we are by no means helping them to attain a high standard of life. Jesus sought to help people to help themselves, and we must do likewise. But concerning this, Brill has another observation on page 85 of the book mentioned which is worth quoting:

"The so-called transference neuroses—hysteria and compulsion neuroses—result from disturbances in the give and take of object libido, and hence are, as a rule, amenable to psychoanalytic therapy; whereas the narcissistic neuroses, or the psychoses, can be studied and helped but cannot be entirely cured by analytic therapy. The psychotic is, as a rule, inaccessible to treatment because he is incapable of transferring sufficient libido to establish the proper rapport with the therapist. By virtue of the delusions that control him, he is too suspicious or too absorbed in his own inner world to pay any attention to anybody else."

Which may remind us of Augustine's classic prayer, "Lord, make me holy, but not yet."

All pastors have had experience with people who seemed to take delight in telling their faults, but who would do nothing to correct them. All pastors have had experience with people who literally "enjoyed ill health." The narcissistic type are so self centered that it takes some explosive action to get them out of their mental, emotional or spiritual position.

Our Lord uses various methods of conversion. There is gentleness and there is the more dramatic conversion of Saul. Some respond to love, kindness and reason; others respond to the more explosive type of conversion. But nothing can be done unless there is some sort of response on the part of the person, which response might be helped or even induced, but the fundamental desire must be in the soul.

I am beginning to think we are losing much of value when we talk about complexes and such instead of downright sin. One authority wrote, "People do not want to discover their complexes because they have to admit something unpleasant about themselves." Which is just another way of saying people do not want to admit their sins. But a consciousness of sin, and a real desire for the cleansing Spirit of God is a prime necessity for a new and better

life. We have lost much in dropping or softening our teaching about sin and repentance. The old teaching of contrition, confession, repentance and desire for new and better life with the resolve to try, with faith in God, to live that better life, still has much value today as it always did.

In letting ourselves be controlled by the psychological zeitgeist we are losing sight of the real leader of souls, Jesus, the Christ. One day I sat in the office talking with a physician who was the first assistant director, and who now is the chief physician of a large mental hospital. He told me that no one could hope to do much with mental and emotional ills without Jesus. He startled me by saying, "Jesus was the greatest psychologist that ever lived." Then he began to quote passage after passage from the New Testament to illustrate what is true, that all the fine and noble qualities of life, the spiritual qualities that come from God and make life true and good, can never be obtained by any one in selfish isolation, but are only obtained as they are shared. The selfless life controlled by the love of God, is the real life. "Give and it shall be given unto you." All of which is true, but we seem to have lost sight of Jesus in our desire for more perfect psychological technique.

When Jesus spoke to Nicodemus he said, "Ye must be born again." Truer words were never spoken. The new birth of the Spirit of God is the true salvation of man. We must bring to bear all the psychological tricks in the bag, but until we bring the person to a fellowship with Jesus we have failed.

Jung's statement about one-third of his patients having nothing clinically wrong with them except the utter emptiness and uselessness of their lives is still true. Both Jung and Freud recognized the great therapeutic value of religion and faith in God.

So it would seem, whether we call it pastoral counseling, or whether we call it by another name, we cannot afford, in dealing with people, to lose sight of the fact that we are Christian pastors. And the basis of all our technique is the Gospel of Christ. When we are true to the high calling of a Christian pastor we are true to our mission; and we are able to counsel with people whether we know the professional psychological terminology and parlance or not. Jesus was known as a great healer, and the Gospel of Jesus is still available with the living Christ Himself, to cure the man of man which wreck his life, when man comes to himself, recognizes his need, and is willing to give himself to Jesus and to take up his cross and follow Him.

The Editor's Columns



Church vs. State

THE United States Government is in dire jeopardy!

It is imperiled by the Church!
Or isn't it?

It is, if recently published demagogic clap-net is more than fantastic, premature and personal conclusions of its author, based upon her than authoritative, factual data.

It is not, if the maudlin monition was hurried on by whimsical aversion to stepping out of a spot-light its author never held alone and is no more weighty than much which has endlessly run off her pen.

"The only real danger of curtailing religious rights," naive abandon ventures, "lies in the possibility that some of our Church groups might come to wield too much influence in the nation's political and economic life."

Then, as though to throw a few flying buttresses around the wobbling structure of her fantasia, the writer continues, "While it is peculiarly American that all shall have the right to practice their religion in the way they consider fitting," there is a strong feeling in this country that the "Church should confine itself to spiritual matters, and leave affairs of government and economy entirely free from Church influence or domination."

So unconscious an admission might bolster even a growing conviction that for some, the nets of the Christian faith and those of our government are incompatibles. However, the first word on that subject has not been uttered, nor a voice unrecognized ecclesiastically or governmentally carries neither the weight nor the quality of an anonymous letter. Reasonable, intelligent contemplation, in preparation for such public utterance, would have inevitably pointed to the vanity of speaking with assumed authority, an authority non-existent in actuality.

The analytical mind of honest and able commentation, would admit, forthwith, its utter

inability to draw a line of demarcation between "spiritual matters" and "governmental matters," for there can be none save where governmental deterioration has reached the redolent stage of an administration "pork barrel."

There was a time within the recall of many, when representation of the "people" in major or minor governmental capacity, was a mark of honorable distinction, the reward of merited confidence. It was considered a sacred trust by the incumbent who pledged his obligation on an open Bible, as a humble believer in that Bible and that for which it stands—not as a mere, empty, ritualistic form. In those days the influence of the Church and of Church people was not only felt, it was wooed. First ladies of the then present or past were hardly brash enough to protest that the Church should mind its own business and permit Government to mind its. They knew intuitively that as our Government was set up by its founders, it was most decidedly a part of the business of the Church and its Lord, upon the eternal principles of which and Whom, it had been studiously reared.

As Dr. William Tait Paterson says, elsewhere in this issue, "Church and State are separated in our form of government, and wise men pray that they will remain so. But the teachings of religion, the equalities of honesty, truth, integrity, common decency are left out of political practices only at the peril of the commonwealth. . . . A godly nation will have godly statesmen and will flourish with the blessing of God."

That the writer's public pronouncements have often been held up to ridicule, when not actually muffled as dangerous to administration prestige, hardly lessens their circulation nor minimizes the errors they can foment, for popular publications may be as eager to capitalize on a writer's name as on the reliable content of his contribution. But when a former first

lady would clamor for the eye and the ear of a Nation, to capitalize on the peril of Church influence upon Government, would suggest that the Church mind its own business, and tender veiled threats for its failure to do so, one might fear for the fate of the Four Freedoms of Him whose reflected "glory", alone, brought her to light.

Advertisements

MORE or less out of curiosity, I looked at the classified section of our local newspaper to see what kind of help was asked for. My eye caught two advertisements. One said: "Janitor—For club work. Must be sober." The other one said: "Bartender—Experienced, sober." In both places liquor is sold. Yet the help required must be sober.

There is a commentary all by itself. Liquor consumption is increasing. But the people who handle it require that their employees be sober.

Which reminds me of a story told by a physician who has been called to his reward. We were discussing this question of drinking when he said, "You know, in my profession we cannot afford to drink while on duty or while expecting duty. The smell of alcohol on the breath makes people lose confidence in you." Then he told this story about a very skillful and noted physician.

A family of no small distinction, who served liquor in the home daily, had professionally engaged this physician. One day the physician went to the home after having a drink. As he was about to enter the sick room the head of the house stopped him and said they would have to engage another physician. Startled, the physician protested and asked the reason. "You have been drinking. When I want a man to care for my wife I want a man not one under the influence of liquor. I want him to know what he is doing." The doctor was dismissed and another called.

When serious things call for attention, when brain and hand and heart are needed, liquor must be absent: Need any more be said?—*W. R. Siegert.*

The Apple of One's I.

JUST who one is and what one is, in the ministry, is about to appear more certain than is usual. The worth of the pastoral tree will be emphasized by the fruit it will shortly bear.

Soon restrictions which have long held back many a luring building program and countless plans for repair and refreshment, the count over, will be removed. The lights will turn green all along the construction boulevard and the temptation for the minister who has grown almost restive in his long-enforced building activity, will be to scratch his accumulated itch to build, to repair, to renew and equip, and many millions of dollars coming from the pews, will be used to placate that itch. Human nature is built that way and ministers are human.

Five years or so is a long time to calibrate around in one's heart and mind the urge to build or refurbish, the while the government says "No". Five years of repressed desire produces five years of pressure piling up behind the dam. Once the gates are opened the flood of the pent-up waters of eager desire, turning loose down the war-time lowlands, carry with them untoward possibilities of destruction equal to those of any uncontrolled flood-tide.

Basically, the widespread intent to build, repair, to outfit, to expend, waiting the word "Go", is all good. No pastor may be seriously challenged for wanting his Church to be worthy, even in its physical appearance, at every appointment. But while we lay plans now, for that new roof or heating outfit, the new organ or educational annex, let's not forget in our eagerness, a great war-stressed need for our concern for the foundations of the Church universal.

Not a day passes that does not portray new phases of loss sustained by churches on other shores. Untold damage, both physical and spiritual, has been suffered by churches over half the globe. Mission losses have been terrifically high, tragic, almost irreparable.

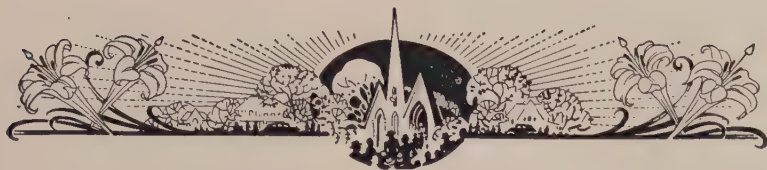
"If these peoples, these practices, these passions and profanations indicate the heart and soul of the Church's missionated members," many ask, "after the Church has labored for their souls these many generations, what Missions?"

It may be a natural doubt, but it is superficial and baseless. "Go ye into all the earth" still holds. We have received no directive to take its place. That work is still ours, increasing so.

Missions everywhere must be revitalized. The greater their loss the greater the Church responsibility. Our obligation has been multiplied, not divided by war's desolations. Hospitals, orphanages, asylums, homes, comfort "Inasmuch as ye did it not!"

(Continued on page 431)

THE CHURCH AT WORK



Post-War Planning Literature

An annotated bibliography on this all-important subject has been made available by the Inter-Council Committee, Herman N. Morse, chairman, as prepared by Benson Y. Landis and Inez M. Cavert, Federal Council staff, 297 Fourth Avenue, New York 10. The several hundred titles included deal with such varied aspects of post-war Church literature as race relations, foreign missions, world peace, returning service men. Eight national inter-denominational bodies were represented by the committee.

Copies of the bibliography may be had from Friendship Press, 156 Fifth Avenue, New York 10, at 25c each. Requests *must* be accompanied by remittance, and *readable* name and address. Postal card requests cannot be answered.

Three-Way Christmas Celebration

The principal of Washington elementary school, Springfield, Mass., Miss Bowker, is reported as having devised a play whereby all three thirds of the students under her supervision may enjoy the season of Christmas.

Ministers, priests and rabbis cooperate in presenting a festival of lights in pageant form: the priest, honoring the Christmas star, gives the name of the Christ Child in the manger; the rabbi observes the Hanukkah by a scene set around the Jewish candle, the Menorah. Every other matches her child's enthusiasm in making costumes, rehearsing scenes and in general fostering a spirit of understanding of each mode of worship. One teacher is quoted as saying, "You don't have to teach tolerance to children. All you have to do is keep them the way they are!"

Don't Be Taken In

A brief statement, issued under this title, regarding an increasing plague is here relayed

to you from Eric M. North, Secretary, American Bible Society, Bible House, New York 22. Mr. North says:

"For a number of years young men in parts of Africa, especially Nigeria and Gold Coast, who have learned to write and who had contact with the Christian churches have sent letters (often with inadequate postage) to persons and organizations whose names they cull from periodicals. In these letters in the most ardent evangelical phrases they beg for Bibles, other books, shoes, etc. Sometimes they claim leadership of some religious group.

"Those who may receive them will be well advised to ignore them entirely. The American Bible Society has made careful inquiry of responsible missionaries about this; they report that there are adequate facilities for purchase of Scriptures and that the missionaries are eager to supply them to those who want them. In many instances these natives sell what is sent them and pocket the money. Don't be taken in!"

Bible Reading in Public Schools

Back in the days of the 13 original colonies, wherever there was a Church, there was a school, and everywhere the chief textbook was the Bible. It is plain history to say that the public-school systems of our land originated as Bible schools.

In the public schools of America today, reading of the Bible is a matter on which each of the 48 states makes its own ruling. The American Bible Society, in a recent survey, finds that Bible reading in the public schools is required in 11 states, prohibited in four states and in the remaining 33 it is permitted, though not required. A detailed statement follows:

Required in 11 states:—Alabama, Arkansas, Delaware, Georgia, Idaho, Kentucky, Maine, Massachusetts, New Jersey, Pennsylvania and Tennessee.

Prohibited in 3 states:—Illinois, Louisiana and Wisconsin.

Permitted, though not required—remaining 34 states.

No matter which of the states claims our residence, there is need for constructive effort in developing religious education based on reading of the Scriptures. Teaching the basic principles of religion, based on reading of the

Word of God, has no special relationship to denominationalism in any form. This is our definite and specific sphere of American life, where ministers need to exercise leadership, the vitally necessary realization of the brotherhood of man throughout the world is to have a religious and spiritual foundation. The world is waiting!

Sunday School Supplies

Seventy years ago there lived a man of consecrated Christian faith who had an idea of service to Sunday Schools.

Today, the David C. Cook Publishing Company, occupying more than nine acres in Elgin, Illinois, bears high testimony to the worth of

Convinced that lesson helps were needed, Cook decided to make his own. Spending the night in writing copy, the following day he set the type by hand and ran off a few copies on his own small hand press.

Those were the first of our modern Sunday School Lesson Helps. There followed the first



that idea and the boundless faith which kept it alive.

The story of David C. Cook is in the tradition of the best of American success stories. It is one of the poor boy who started from scratch, with nothing but his vision and his own energy, faith in both God and himself.

Born in a Methodist parsonage in 1850, Cook learned the printer's trade as a boy. At the age of 20, and probably due to the sturdy Christian life and character of his preacher-father, David was the Superintendent of three mission Sunday Schools which he had organized in the poorer districts of Chicago.

That was in the days when there was little, if any, printed matter for the use of Sunday School teachers, in helping them to explain Bible truths to their pupils. When he broached the subject of such lesson helps to several publishers, he was laughed at as a "visionary".

"Sunday School Quarterly" ever to have appeared. It was lively with Bible stories rendered in modern language and familiar idioms and filled with illustrative stories applying the lesson for the day to the life of the day.

Mr. Cook's lesson helps were so enthusiastically received that his second big idea was born. His "Quarterly" had been so welcomed by his own school folk, the idea of offering them to other schools was a natural one. His amazement orders immediately followed for 40,000 copies. The second issue of "Quarterly" almost doubled that figure.

Having a profound love for and knowledge of the Bible, Mr. Cook grasped at the opportunity thus to spread its vital message to thousands each week, through material which he wrote and printed. Five years after his first lesson help was printed for his own use in mission Sunday Schools, at the age of 25,

ed wholeheartedly to the work to which he
ated the remainder of his life.

burning religious faith and conviction
ed his desire to improve Sunday School
ing. His ceaseless Bible study prepared
well for such work. His ability as a
er made it possible to produce the printed
s, himself. His knowledge of mail-order
tribution aided him in making rapid and
spread distribution so that his helps could
nared by any School wishing them.

Upon the death of Mr. Cook, in 1927, his
David, Jr., became executive-head and edi-
n-chief of his father's business and broad-



DAVID C. COOK III
President



DAVID C. COOK
Founder

d the scope of both material and distribu-
tion. Working with him was his wife, a min-
ister's daughter, Frances Kerr Cook, who be-
came a power in the guiding of the company's
editorial policies.

In 1932, David C. Cook III took over the
management of the company, his father hav-
ing succumbed to pneumonia. Like his two
predecessors, the third David was eminently
fitted for the work, for his childhood training
in a Christian home was strengthened by a
thorough theological training. He, himself,
like his forebears, is the teacher of a Young
People's Sunday School Class and widely ac-
credited in many recognized religious organizations.
From the simple beginnings, the Cook Com-
pany has grown until more than six tons of
Sunday School literature are shipped out every
week-day. Over 60,000 schools, world-
wide, now use the 32 different Cook publica-
tions.

For seventy years the David C. Cook Com-
pany has been devoted to the Christian work
of helping to lead youth to Christ. That is
the abiding purpose of the organization today
as it was seventy years ago. That such policy,
firmly adhered to, brings blessing, is obvious.

Labor Day

The annual national observance of Labor
Day, set apart as a public holiday, is generally
observed in local Church services, either the
day prior to Labor Day, or the following
day. It is commonly accepted by laymen

and ministers alike as a time for focusing at-
tention on the rights of workers in their
struggle against and with cruel forces of op-
pression, seeking to hold workers in a state of
slavery, denying them proper working condi-
tions, wages, means of adequate living and
medical care, etc.

Because the great bulk of mankind is made
up of working men and women, the forces and
problems concerned in the rights and privi-
leges of workers is an enormous problem, as
broad and deep and serious as life itself,—
concerning every phase of life, in every com-
munity on earth,—it is a matter of evolution
from the early idea that the great bulk of men
and women in any community, state, or nation
worked under the direction of a privileged few,
who enjoyed the fruits of that work.

The very enormity of the questions involved
in this evolution deceives many unthinking peo-
ple into believing that public demonstrations,
resolutions, laws, etc., aimed at one section of
citizenry, will bring about the emancipation of
man in a season. Words, words, words and
more words, spoken and printed, are believed
to make possible "adequate employment for
all," "adequate income for all," "adequate
medical care for all," each a worthy cause
and each assuredly something to strive for by
any and all right-thinking men. However, we
must bear in mind that too many today assume
these gifts are due them, not in return for ef-
fort, but to be provided by someone else, out
of the nowhere.

In issuing demands for laws for jobs, hous-
ing, social security, medical care, the one great
and only important factor involved is MAN,
the creation of God the Father; redeemed by
Jesus Christ upon the cross; and made wholly
worthy through the enlightenment and guid-
ance of the Holy Spirit. When this creature
of God,—man,—is taught the dignity of his
inheritance, his rightful estate as a child of
God, he will assume his responsibilities in
proper proportion; he will demand what is
rightfully his, based on the responsibility he
carries in return.

The very definition of terms such as "ade-
quate housing," "adequate social protection"
present staggering problems, so far as inter-
pretation into *bread and butter life* goes. When
any speaker, legislator, or ordinary citizen sets
out to translate such terms into concrete living,
he will not only have the problem of every
individual idea of what adequate housing
means for each person, but that of taxing those
groups who believe in earning their living ac-
cording to their gifts; and the highly important
task of securing honest products and workman-

ship to translate the taxes into "adequate housing" that will stand up under actual living conditions. Just providing the tax money for "adequate housing" and people who want the "adequate housing" is not enough. The so-called "housing projects" mushroomed over large areas in many cities during the last 10 to 12 years are ample proof of this.

The dignity of the individual human demands rendering something in return for the blessings of life received. Work, honestly done, is one of God's great blessings, not only because the exercise of one's talents brings joy and peace of heart and mind, but the reward emanating from an honestly and morally administered undertaking is a decent living, in a decent community, freely chosen, freely enjoyed.

Let us devote our energies to developing the spiritual stature of individual men and women, knowing that this alone will bring brotherhood among men, with all its blessings.

Visual Equipment Handbook

"Every room that is to serve as a gathering place for worship, instruction, or entertainment, should be designed to make use of motion picture equipment, or other visual aids, because it is more economical to plan for the proper use of *audio-visual* equipment during original construction than to make adjustments later," writes an engineer in the research department of Bell & Howell Company, Chicago manufacturer of still and motion picture cameras and projectors, and adds, "The really modern building looks to the not too distant future when a library of visual aids will be as commonplace as the present library of printed materials."

A 20-page booklet, 6x9", entitled "Architects' Visual Equipment Handbook" was issued by the Educational Department of the Bell & Howell Company, in response to the growing number of requests for technical advice on both structural requirements and equipment performance specifications,—technical advice to utilize in plans for new buildings. Answers may now be found in the booklet, available to any reader of *The Expositor* who contemplates building, remodeling, or the installation of visual-audio equipment. While the booklet makes recommendations primarily for the school classroom and auditorium, the fundamentals of design may be adapted and applied to the planning of Churches, recreation rooms, etc. Among subjects treated in the booklet are:—

- Seating arrangements
- Screen size and type

- Location of equipment
- Projected picture sizes obtained at various distances with various
- Illumination and Acoustics
- Projection Booths
- Structural or Equipment Specifications.

Requests may be addressed to *The Expositor* Subscription Department, East Aurora, New York, and will be relayed. Please be sure your request bears your name and address written plainly so it can be read.

Keep Chancel Sacred

The Church Service Committee of Reformation Church, St. Paul, recently made the following recommendations to the pastor and membership, which would doubtless apply to many congregations, and are therefore repeated here:

1. Following the worship services, the altar and chancel flowers be permitted to remain in place until the worshippers have departed. The sexton will remove the flowers from the altar and hand them to the donors in the auxiliary kitchen of the Church parlors.

2. Members refrain from trafficking in the chancel, prior to or following any service while worshippers are present in the Church. Those desiring to reach certain rooms, adjacent to the chancel, or nave, are requested to use hallways, stairways, provided for exit entrance.

To these suggestions, the writer would like to add several, that members of the church seated in the chancel during formal service, refrain from visiting, especially during the sermon; that they refrain from winking, nodding or smiling at friends in the audience; that ushers refrain from discussing "means and ways" at the rear of the Church during the service; that if these suggestions cannot be transmitted to the congregational members through the regular weekly bulletin, that they be typed or printed and placed in each pew and posted on the bulletin board.

Outstanding Religious Books of The Year, May 1, 1944 to May 1, 1945

The following list was released by the American Library Association, as selected by a committee chosen especially for this task reviewing books submitted by leading publishers.

Leading members of the committee were: Halford E. Luccock, Yale Divinity School; Louis Finkelstein, Jewish Theological Seminary; Arthur Cushman McGiffert, Pacific

ool of Religion; John K. Ryan, Catholic
 iversity of America; Matthew Spinka, Hart-
 Theological Seminary; Edna M. Hull, Di-
 on of Philosophy and Religion, Cleveland-
 ublic Library.

The Biography of a Cathedral, R. G. Ander-
 son, Longmans, \$4.00.

Protestantism, W. K. Anderson, Ed. Metho-
 dist Church, Com. on Cr. of Study, \$2.00.

The Arts and Religion, A. E. Bailey, Ed.,
 Macmillan, \$2.50.

Slavery and Freedom, Nicolai Berdysev,
 Scribner, \$2.75.

How to Think of Christ, W. A. Brown,
 Scribner, \$3.00.

Lascal, Genius in Light of Scripture, Emile
 Cailliet, Westminster, \$3.75.

The Bible and Common Reader, M. E.
 Chase, Macmillan, \$2.50.

Down Peacock's Feathers, D. R. Davies,
 Macmillan, \$1.75.

Westminster Dictionary of the Bible, Davis,
 rev. and rewritten by H. S. Gehman,
 Westminster Press, \$3.50.

Pastoral Work and Personal Counseling,
 Russell Dicks, Macmillan, \$2.00.

Church History in Light of the Saints, J. A.
 Denney, Macmillan, \$2.75.

Getting Acquainted With Jewish Neighbors,
 M. M. Eakin, Macmillan, \$1.00.

A Great Time to Be Alive, H. E. Fosdick,
 Harper, \$2.00.

*Philosophical Understanding and Religious
 Truth*, Erich Frank, Oxford University
 Press, \$2.50.

Dark Night of the Soul, Georgia Harkness,
 Abingdon-Cokesbury, \$1.50.

Genius of Public Worship, C. H. Heimseth,
 Scribner, \$2.50.

Walkin' Preacher of the Ozarks, Guy How-
 ard, Harper, \$2.50.

Highroads of the Universe, J. G. Johnson,
 Scribner, \$2.50.

Christianity and Cultural Crisis, C. D. Kean,
 Ass'n. Press, \$2.00.

Advance Through Storm (History of expan-
 sion of Christianity, Vol. 7), K. S. La-
 tourette, Harper, \$4.00.

Hymns in the Lives of Men, R. G. Mc-
 Cutchan, Abingdon-Cokesbury, \$1.50.

Christianity and Democracy, Jacques Mari-
 tain, Scribner, \$1.25.

Christian Counter-attack, Hugh Martin,
 Scribner, \$1.50.

Encyclopedia of Bible Life, M. S. and J. L.
 Miller, Harper, \$4.95.

Sabbath, Day of Delight, A. E. Millgram,
 Jewish Pub. Soc., \$3.00.

School and Church, C. H. Moehlman, Har-
 per, \$2.50.

Faith of Our Fighters, E. C. Nance, Bethany
 Press, \$2.00.

New Testament, (translation) R. A. Knox,
 Sheed, \$3.00.

Children of Light, Reinhold Niebuhr, Scrib-
 ner, \$2.00.

John Roothaan, Who Rebuilt the Jesuits, R.
 G. North, Bruce, \$3.00.

Humanity, W. E. Orchard, Bruce, \$2.00.

Labor and Tomorrow's World, G. B. Ox-
 nam, Abingdon-Cokesbury, \$1.50.

Preaching in Revolutionary Age, G. B. Ox-
 nam, Abingdon-Cokesbury, \$2.00.

Freedom Through Education, Redden-Ryan,
 Bruce, \$2.50.

Jesus the Divine Teacher, W. H. Russell,
 Kennedy, \$3.00.

Harvest in the Desert, Maurice Samuel, Jew-
 ish Pub. Soc., \$3.00.

Relevance of the Prophets, R. B. Y. Scott,
 Macmillan, \$2.50.

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Seven Pillars of Peace, F. J. Sheen, Scribner,
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 ner, \$2.00.

The Church Looks Forward, Wm. Temple,
 Macmillan, \$2.00.

Predicament of Modern Man, D. E. True-
 blood, Harper, \$1.00.

They Found the Church There, H. P. Van
 Dusen, Scribner, \$1.75.

Catholic Art and Culture, E. I. Watkins,
 Sheed, \$4.50.

Plain Man Looks at the Cross, L. D. Weath-
 erhead, Abingdon-Cokesbury, \$1.50.

Amos and Hosea, Prophets of Israel, R. E.
 Wolfe, Harper, \$2.00.

Behold the Man, R. L. Woods, Editor, Mac-
 millan, \$3.00.

Westminster Historical Atlas of Bible,
 Wright-Filson, Eds., \$3.50.

Most of these books have been reviewed in
The Expositor where reviews may be studied,
 or books are available in the religious book sec-
 tion of local libraries. Inquiries regarding any
 of the titles, or reviews of them, addressed to
 the American Library Association, 520 North
 Michigan Avenue, Chicago, or to *The Exposi-
 tor*, Caxton Building, Cleveland 15, Ohio,
 should include a stamped envelope, addressed
 to the person seeking the information.

Mail Bag Night

Church Chimes, Shreveport, La., says, "At the Fellowship Hour in the Young People's Building of First Baptist Church, which follows the evening preaching service next Sunday, there will be a *mail-bag program*; it will be interesting because members will bring letters from our service men, or verbal reports from letters, or from news reports, or newspapers.

"Pictures, illustrations, snapshots will add interest! Be on hand with your *good news*!"

The writer has seen a fascinating scrap-book made up of such letters, news reports, pictures, which is a part of the library of the Young People's Fellowship group.

One touching note in one such fellowship meeting was the lighting of a candle by the person reporting, prior to giving the report, the candle to represent the absent member. This lovely act added a spiritual note much valued by the young people.

Experience Meeting

Brief rehearsal of the "most interesting experience in the last five years" was the highlight of a congregational fellowship meeting, Evangelical Church, Lancaster, Pa. Volunteers for the "experience" stories were enlisted two weeks prior to the meeting, and three stories were permitted from the audience as impromptu entertainment. Judges awarded prizes for the best stories told by women, and told by men.

National Sunday School Week September 16 to 23, 1945

Seventeen million American boys and girls do not attend Sunday School! How many of these spiritually impotent, some potential delinquents, can active Christian Churches enlist in an active program? The national rally of Sunday School children and teachers this Fall has one goal, that is to enroll as many of these American boys and girls as it is possible to interest in attendance.

Denominational committees throughout the land have organized plans for recruiting these products of non-religious homes. Every boy and girl already a member of a Sunday School should extend a personal invitation to as many of their friends among these 17,000,000 as will come. Pre-Rally fellowship meetings are being planned in hundreds of homes and Sunday Schools, to break the "ice" and make the invited guests feel at ease with class members and teachers. Everything from suggestions for window displays to bill-board posters may be

secured from your Sunday School headquarters or the Religious Education headquarters, or your denominational publishing house.

Religious Education Week September 30 to October 7, 1945

Detailed and complete plans for the 15th annual observance of Religious Education Week may be found on page 10 of the International Journal of Religious Education, August, 1945. The theme, "Character for a Free World" is timely and well chosen as the most imperative need of the world today. Write to your denominational publishing house for the special bulletin issued for your help in planning the 1945 program.

Fighters' Flames

Pathfinder magazine reports in its Religious Education section that 65 candles flicker on the altar of the Lutheran Church, Helton, Va., each four days. On Sunday night, one for each of the 65 service men and women from the mountain village.

"One by one, a father, mother or wife comes forward, lights a taper, pauses in silent prayer," says Pathfinder, "while beneath each candle is a name. With scarcely audible words they urge their pastor, Rev. A. M. Hewitt, 'to pray for Johnny' as they return to their pews."

"Johnny is probably there in spirit," continues the story, "as he was notified in advance of the day and hour of the prayer-candle-lighting service. Some of the people walk as much as eight miles of mountain roads to and from the service to keep this spiritual rendezvous."

Church Christmas Packages

Christmas Packages for Europe's Needy! A new opportunity to provide Christmas cheer, a loving hand-shake through the gift of some much needed simple items, that will be welcomed as a privilege by millions of American Christians, as a small thank-offering for having been spared the suffering and ravages of war as known by so many other nations.

The plan for packing and shipping special Christmas items has been well organized by a committee on Overseas Relief and Reconstruction, headed by Leslie B. Moss, and representing most of the major denominations. If you have not already received the special bulletin, containing special directions for organizing the plan, a card addressed to CHURCH CHRISTMAS PACKAGES, 297 Fourth Avenue, New York 10, N. Y., will reward you with those directions.

The types of parcels that may be sent are specifically outlined, and complete directions on what to include, how to pack and label, and where to send, are all printed in the bulletin. Directions must be followed in every detail, so the packages are to reach the desired destination.

Sunday Schools, Young People's groups, Women's organizations, Boy and Girl Scouts, and Men's Clubs will join in this effort, as a formal expression of their desire to spread goodwill among men wherever they can reach those who have given their all for the preservation of the rights of free men. Millions of children throughout the world have not known anything but war and slavery up to this time. Americans have the unprecedented opportunity to open the minds and hearts of these children to another sort of world, a world of understanding, sympathy, and kindness. In thousands of instances these Christmas packages will be the FIRST contact with a world where living is considered a privilege, in the Name of Him who so loved the world that He gave His only begotten Son to redeem that world from sin and chaos.

Enter to Worship Depart to Serve

These "down-to-earth" suggestions on *Worship* are printed in The Epiphany Call, Milwaukee, and merit repeating. Irreverence is one of our growing handicaps, and Church-going Americans are reflecting its insidious progress.

SUGGESTIONS ABOUT WORSHIP

Many people do not get much out of a Church worship service because they do not put much into it. Here, as in other areas of life, we reap what

we sow. Below are ten suggestions which can make your Church worship experiences much more profitable.

1. Be physically and mentally alert by going to bed on Saturday night with the conscious purpose of going to Church on Sunday. Make Church-going a planned event in your life.

2. Be reverent, as you enter the Church, and incline your heart toward God. Express in silent prayer your deepest needs. Ask God to cleanse your life of all unkind thoughts, impure motives, and evil desires.

3. Be thoughtful in prayer not only for yourself, but for others also. Pray for the spiritual welfare of those near and dear to you, other worshippers and for those who lead the service.

4. Be ready for the Service by using this bulletin as a helpful tool of worship. Mark the Service Book at the pages indicated for the day, study the sermon subject, consult the announcements, making a mental note of those of particular interest to you, and read the helpful material printed on the front and back pages.

5. Be receptive to the influence of the organ prelude. Like the other music for the service, it is selected to express the theme of the day and to lift the soul of the worshipper closer to God.

6. Be a participant from the very beginning of the Service. Join heartily in singing the processional hymn, take part in the responses, follow the reading of the Scriptures, and enter into the aspirations of the prayer.

7. Be friendly and constructive-minded throughout the entire Service. A fault-finding attitude destroys the spirit of worship.

8. Be open-minded, during the sermon, toward a better understanding of God's will for your life and for society. This is the preacher's business—to interpret God's will, as it is revealed in His Word, for men to follow.

9. Be neighborly toward others. Help visitors to take part in the Service. As you leave the Church, give a friendly greeting to those around you.

10. Be determined to return each Lord's Day. Make regular Church attendance a life habit realizing that our lives and characters are molded by the habits we form. Above all else—"Enter to worship, depart to serve!"—A. M. M.

Prayer

(FOR THOSE WHO HAVE LOVED ONES IN WAR SERVICE)

THOU God of compassion and understanding, we come to Thee in earnest prayer for those whose hearts are heavy because of anxiety and loneliness occasioned by having loved ones far away, facing the hazards, the perils, and the uncertainties of war. May Thy divine blessing be upon those on the home-front having loved ones on the battle-front. Thou Divine Parent of us all, give Thou comfort to the anxious parents of those who face the dangers of war. May the separation occasioned by war and the feeling of helplessness to help those so dear to their hearts cause them to seek Thy divine help for their own lives and for the lives of those they love. May this feeling of utter dependence upon Thee bring the parents and companions of those in War Service closer to Thee—may it cause them to cast their cares upon Thee, knowing that Thou carest for them and for those they love. May parents, because of their dependence upon Thee to watch over their sons, commit their lives more fully to Thee. May they yield their lives to Thee in free confession, in sincere repentance, and in uncompromising dedication. In response to their commitment of life to Thee, may Thy peace, which passeth all understanding, fill their minds and hearts. Amen.

ROY C. HELFENSTEIN



THE PULPIT



THE MAN NOBODY MISSED

RADIO ADDRESS

WM. TAIT PATERSON

Text: II. Chron. 21:20.

TWO men met on the street. One remarked, "have you heard that old Such-a-one is dead?" Exclaimed the other, "Dead! What was the complaint?" The first answered, "O there was no complaint; everybody was satisfied!"

That is just what happened with a young king of Judah, dead at forty, "with no one to regret him." Here is his epitaph written in II. Chronicles 21:20— "He departed without being desired." He died as Himmler died, and was buried as he was, like a mongrel killed in the streets. You may read the sorry story in this 21st chapter.

Jehoram was the man nobody missed. Eight years he reigned as king of Judah, and every year was a year of misrule. He oppressed the people with heavy burdens of taxation and enforced labor. He set the example of total debauchery. He forced them into idolatrous worship. He led them in wars of conquest that brought death and destruction and misery among his own people. The abuse of his body was punished with loathsome disease, and when he died in agony there was no one to regret him, no one to desire to have him back.

The Bible indicates four clear reasons for his despicable career, and unlamented death: bad blood, bad marriage, bad politics, and bad religion.

He was the son of a good father, but he had a bad mother. There was badness in his ancestral line for four generations back. There was bloodshed in the previous three generations, and he murdered his six brothers. His own sons, with one exception, were slain in what we would term a commando raid. It would have been better for Judah if that one had been slain too, for when he came to the throne he exceeded even his father in wickedness.

Norwood, Ohio.

Bad blood has cost the world, civilization heavily. Some years ago, Professor Richard Dougdale catalogued the descendants of a family he called "the Jukes." There were some 1,200 persons studied: 310 died in infancy; 310 were professional paupers; 50 debauched women; 400 men and women with venereal diseases; 130 convicted criminals; seven murderers; and the family cost the state of New York \$1,200,000. Contrast that with the story of the Edwards family. Jonathan Edwards was a New England clergyman. He was called to the presidency of Princeton, but died before assuming office. From his descendants were have 285 college graduates: 13 became college presidents, and 65 others college professors. There were 30 judges; 100 clergymen; 12 lawyers; 80 elected to public office, other than judges, and three governors. About 135 books of merit are to the credit of this group. Surely not money, nor power, nor position, but clean blood is the finest heritage of children.

Jehoram made a bad marriage. He made for social and political advantage, and he made it at the cost of turning his back on the religion of his father. He married Athaliah and she was the daughter of Jezebel and Ahab. Her mother, Jezebel, has left a name as dishonored among women as that of Judas among men. Athaliah was what might be expected. She corrupted Jehoram, her husband, and she corrupted Ahaziah, her son, and when her son died she murdered all her grandchildren, save one hidden from her. So the wheel swung its circle.

We say, the home is the foundation of the state, but we should say, *the good home, the godly home*. A home, a happy home, does not merely happen. It is far, far more than the mere mating of man and woman. The foundation of the home is love which includes sacrifice. Every mother knows the bearing of children demands sacrifice. And every father

ns the raising of children demands sacrifice. e four walls of home are Truth, Obedience, rage and Service. The roof-tree is Godli- s, and those who do not preserve it, or those o think they can provide an adequate sub- ute, will find the home eventually left wide en to all the destroying storms that blow. t one of these qualities was found in the ne of Jehoram and Athaliah, and the storms life wrecked it.

Jehoram engaged in bad politics. His was a atorship, as indeed were all the kingships at that time, but there was no goodness or evolence to mitigate the hardness of it. He d his throne by murder. He ground the es of his people in the dust. He took the n for his armies, and led them in disastrous r. He made alliances with other evil rulers. e forced idolatry upon his people, idolatry omanpanied by the most bestial practices. That he made religion a tool of politics, and de- sed both.

It is taken for granted by too many people at politics, and the political life, are outside e sphere of religion, that religion can be nored in the practice of politics. Church d State are separated in our form of gov- ernment, and wise men pray they will always ain so. But the teachings of religion, the alities of honesty, truth, integrity, common- ency are left out of political practice only the peril of the commonwealth. Weak men, ul men, dishonest men flourish in political ice and the state grows weaker as they grow- ter. The state is no stronger than the men e the offices of the state, and the officers of e state are no better than the people who put em in office. A godly nation will have godly tesmen and will flourish with the blessing of od.

The fourth bad thing about Jehoram, the an nobody missed, was bad religion. Jehoram s brought up in a home divided in the mat- of religion. He knew the values of Juda- n from his father, and he could observe the les and temptations of idolatry in the prac- es of his mother. He was not ignorant of e religion but he held it lightly, and when married an idolatrous woman it was easy to llow her in idolatrous practices. As usually ppens in such cases he became an ardent orshipper of idols and a constant follower in e worst and lowest rites of such worship. ere is little doubt that the frightful disease at rotted his body and brought him to a rrible death had its origin in such conduct. e is without excuse in his life for he knew e best yet chose the worst.

This is no story dug out of the tombs of the past. This is a tragedy being enacted every day in our modern world in a thousand places. Every day our papers carry stories just as tragic as that of Jehoram and all stemming from the same basic sources. Thousands of businesses in this country flourish on the weakness of human nature. Cities in this country gain their revenues from the wrecking of homes, from catering to legalized sin and shame. The di- vorce rate is distressingly high, and divorce is always a serious threat to the home. When the marriage bond is easily broken, when men and women are easily excused the discipline of mar- riage, when the state puts its easy blessing on divorce, when multiple marriages become a favorite subject of stage and magazine, and al- ways with leer or smirk, then a hundred other ills are let loose upon society. We may justify the breaking of some marriages, but we can never look with comfort on the wrecking of thousands of homes in our land every year.

We cannot plead, any more than Jehoram could plead, the taint of heredity or the com- pulsion of political necessity. Basically the fault lies in holding lightly religious convictions and responsibilities. The cry of Wolsey echoes from many lips: "Had I but served my God with half the zeal I served my king." Nothing else is so serious in its results on character and life. It makes itself known and felt in all phases of human life. Business failure, cor- rupt statecraft, broken marriage—all such things traced to their first beginnings will too often be found to start from weak religious conviction and performance. Jehoram's father was a religious man and much of his life was lived in obedience to his convictions. But not all. In certain departments he made religion secondary and from the lowering of his re- ligious standards all the ills of which I speak stemmed. His son not only lowered his stand- ards still further, he threw them overboard and went all out for idolatry, the worship of mam- mon and power. That sort of thing has been repeated in history over and over.

It is a subtle sort of thing. "Now the ser- pent was more subtle than any beast of the field which the Lord God had made." Ever since Eden evil has worked in subtle ways. The gross evils, the beastly practices, shock and rep- el us all. Lidice and the Concentration Camps, all of us cry out against. But the international plottings, the diplomatic lies, the midnight murders, the whole unbelievable story from the rise of Hitler to the rape of Poland, millions of good honest men simply refused to believe. But all that was the sort of thing that cul-

minated logically in Dachau and all the other murder camps.

We need to give close heed to ourselves. We need to renew our religious vows frequently, to "examine ourselves, if we be in the faith." We never intend to be untrue to our profession of faith, or disloyal to the Church in which we hold our membership. Yet we feel the pressure of things, or a large measure of prosperity is blinding us, or the limelight of secular enterprises, all worthy, is hypnotizing us. We may be slipping in our religious practice and yet be more or less unconscious of the fact. We notice that it is several weeks since we were at Church, but we persuade ourselves it is only a temporary condition and one forced on us by necessity. We tell ourselves it is all for the best eventually. We may have to neglect the Church for a little while, but it will be only for a little while. And when we go back we will be able to do so much more than we had been doing. And we will go back! Tomorrow will see us in Church. But tomorrow never comes.

This morning your minister will miss some faces from the service of worship. As he notes the absences, he will be able to think of many reasons for them. Some will be justifiable. There is the home into which death came yes-

terday afternoon, and where they wait for the minister's coming this afternoon. There is the home with sickness. They called up the minister and asked to be remembered in prayer. There is the home from which the boy goes today to camp, or perhaps on his way to the Pacific. They wish every minute of the time with the dear lad. The minister's heart goes out to them all. But there are others; where are they? Well, they need relaxation and they are finding it on the golf links, or they are pleased to get an extra gallon without a coupon that they are out on the highway, or they are entertaining the Joneses and one can go to Church and get a big Sunday dinner at the same time, or their little social club is having its outing this Sunday and they have to drive some miles to the picnic ground. Well, whatever the reason is is not very important. The one thing that is important is that the Church and Religion have become secondary, the Bible has become a forgotten book and they have started on a trail that leads nowhere and ends in oblivion. Just ask Jehoram King of Judah, how he started and how he ended! "He departed without being desired." The Man Nobody Missed: nobody, that is, except God.

THE GATES OF HEAVEN

CLARENCE E. MACARTNEY

"The gates of it shall not shut at all by day, for there shall be no night there." Rev. 21:25.

THE ancient world set great store by the gates of its cities and temples. The most famous gate of all history and architecture was the Propylæa, the noble gateway to the Parthenon at Athens. It is built of Pentelic marble and Eleusinian black stone, and stands on the brow of the Acropolis, well down from the temple of Athena, towards which its Doric columns face. A great city or a great temple must have a gate which is in keeping; and what gates are these which open into the New Jerusalem, the Eternal City!

In his vision, John saw the Holy City, the New Jerusalem, and what a city it was, having the glory of God! The massive wall of the city stood upon twelve equally massive founda-

tions. The wall itself was of jasper; but each foundation was a different stone. The glory of all the colors of the universe flashed in the twelve stones of the twelve foundations.

Across the stone of each foundation was written the name of one of the twelve apostles of the Lamb, Peter, and James, and John, and all the rest of them. The only name that was missing was the name of Judas Iscariot, who betrayed Him. And the blank space on that stone is forever a symbol of lost opportunity and of wasted and sinned-against gifts.

Glorious were the foundations and the walls of the city, garnished with those twelve precious stones. But what shall we say of the twelve gates of the city? For every seven-gate was of one pearl, esteemed the most precious stone of all by the ancient world, and the only stone to which the art of the lapidary and the jeweller can add nothing. The hand of man can add to the lustre and luminous-

the amethyst and the topaz and the sapphire, but man dare not lift his hand upon the pearl. In its pure beauty it must stand just as God, working through the age-long and mysterious powers of nature, has fashioned it. God made the pearl, and then said, as at the beginning of the Creation, "and all very good."

These gates were in groups of three. When the Children of Israel encamped on their march toward the Jordan, they camped around the Ark, three tribes on the north, three on the south, three on the east, and three on the west. So it is here with these twelve gates—on the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And through those gates pass the kings of the earth and all the glory and honor of mankind.

What a blaze of glory is this, with which the Bible comes to an end. In the beginning it was the glory of the light of the sun; for God said "Let there be light," and there was light. But at the end, it is the glory, not of the light of the sun, but of the light of the Lamb. The scoffers and atheists have sometimes asked concerning the story of Genesis, how it could be that there was light before the creation of the sun. But here there is something greater for them to wonder about, and if they please, scoff at, and that is, light *after* the sun has extinguished his lamp, for in this city, they need no candle, neither light of the sun, for the Lamb is the light thereof, and they shall reign forever and ever.

What lies back of all this magnificent poetry and splendor? It is the divine method of describing to us the glories of the Christian life and the grandeur of the Christian destiny. The greatest spectacle to the mind of the ancient world was the great city; a city like gold—Antioch, or Ephesus, with its temples and theaters, or Jerusalem, with its great walls and its sacred temple. The inspired writer describes Heaven in the terms of that grandest thing on earth with which men were familiar, the great city. And just as the great cities had great walls and foundations and towers and gates, so the New Jerusalem, the heavenly city, is girt about with a rainbow of flashing stones, and every gate is one solid and beautiful pearl.

Men have used their imagination in talking about those twelve gates, and the fact that there were three of them on every side, and have concluded that they represent, not only the symmetry of the heavenly life, but the fact that from every direction, from every condition and circumstance of life, and for every

race and kindred and tribe of mankind, there is a gate that opens into Heaven.

The most striking thing that is said about those gates of Heaven, after the description of their beauty and glory, is this: The gates of the city shall not be shut at all by day, for there shall be no night there. When night came down in the ancient city, and in the cities of Europe, even down to comparatively recent times, the gates of the city were closed. Rousseau tells how he started on his wanderings because one night he returned late to the city of Geneva and found that the gates were shut. The gates of the ancient city were closed at night to guard against a surprise attack by a hostile army. But in this city of God the gates are never closed, for there shall be no night there. There is no need to close them, for night never comes there. Eternal day reigns.

We sometimes wonder what Heaven will be like, and when we turn to the Bible to get an answer, the answer is generally given in the negative form; that is, we are told more of what Heaven is *not* than what Heaven is, and it is from what Heaven is *not* that we gain our best thought of what Heaven is.

Think for a moment of what will *not* be in Heaven, or what you might call the Absentees of Heaven. There shall be no more Sea. To us the sea is the grandest thing in nature, the most sublime expression of the majesty of God.

But the sea is also the place of mystery and of dread and of tragedy. The sea separates men. This is a life of separation. Just when the bonds of union have become tender and strong, our friends are taken from us. "Friend after friend departs. Who is there who hath not lost a friend. There is no union here of hearts, that hath not here an end." But then there shall be no more sea, no more separation.

Again, it is said of Heaven, "There shall be no more Curse." This means, of course, that there shall be no more sin; for it is sin that produces the curse. The old hymn on the Nativity of Christ puts it:

*"He comes to make His blessings flow
Far as the curse is found."*

But alas, how far the curse is found! Where is the curse not found? How deep the shadow of that curse upon mankind today. But one day the curse shall come to an end. Sin shall have vanished and righteousness shall reign in all the universe.

Another absentee in Heaven is Pain. Pain in this life is the great enigma. Even when we recognize it as having to do with sin, and as having disciplinary and probationary purposes, still pain remains the great mystery.

But in the Kingdom of Heaven there shall be no more pain; no groan of misery shall be heard by day, no shaft of pain shall furrow man's brow, and there no cry of agony shall wring the heart of man.

Another absentee is Sorrow. There shall be no more sorrow. When He assumed our human nature in the Incarnation, Christ was known as the Man of Sorrows. If He was to be our Redeemer, He had to be a Man of Sorrows, for sorrow is one of the deepest experiences and facts of human life. Everywhere you go in life, underneath its gay trappings you discover the sombre badge of sorrow. Like a diapason note there rolls through all creation the dirge of sorrow. But when sin has been vanquished and pain has disappeared and separation is no more, then there shall be no more sorrow; for it is written, "God shall wipe away all tears from their eyes."

Another absentee is Death. Sin and death always ride together. Where you find the one, you are sure to find the other. "Death reigneth," said the apostle. And what a reign it has had, from that day when death first entered into the world by sin, when Cain looked down upon the face of the murdered Abel. Death reigns in all seasons, spring, summer, autumn, winter. Like love, death flourishes under all governments—monarchies, democracies, dictatorships. The world is a vast cemetery. Dead men, dead cities, dead empires, dead systems, dead races. Age after age, century after century, the river of human life has plunged like a Niagara over the falls of death. How wonderful, then, is this promise, there shall be no more death. The Pale Horse and his rider shall no more go forth to smite mankind. The last enemy which shall be destroyed is death; and death shall be swallowed up in victory.

The last absentee is Night. "All that has been said before, how there shall be no more curse, no more pain, and no more sorrow, and no more death, is summed up in that great promise, "There shall be no night there." The gates of the city shall not be shut at all by day, for there shall be no night there. It was fear, the sense and the presence of danger, that made men close the gates of their cities. But here the gates never close, for there shall be no more night, night with its fear of temptation, night, with its fear of affliction; night, with its fear of pain, night, with its fear of sin, night, with its fear of death.

For some reason, I cannot read this great passage about the gates of the city never being closed by day, "for there shall be no night

there," without feeling that it is the expression of an invitation of the far-reaching mercy of God. Christ opened the gate of Heaven for sinners when He died on the Cross. While life remains those gates are open. We have read of mothers and fathers of prodigal sons and of prodigal daughters, too, who have yearned for the return of the lost, and kept the lamp always burning in the window at night, hoping that when the wanderer returned he would know that a welcome awaited him. And so it is with your Heavenly Father. He has flung wide the gate of repentance and of mercy. The way to Heaven is open for everyone who will take it. And they who enter in by the open gate, the gate of Christ's love and atonement, enter into that state of life, that heavenly city, where there shall be no more night.

LEAN HARD

*Child of My love, LEAN HARD,
And let Me feel the pressure of thy
care.*

*I know thy burden, My child, I feel it
too*

*It grieves My heart as it grieves you
Your heart-ache is Mine as well as
thine.*

*Let Me help you bear your burden
"Cast all your cares upon Me."*

*I would hold you within the circling
arms*

*Of My never-failing love — LEAN
HARD*

*Upon My shoulder which upholds
The destiny of the world; yet closer
come.*

Love Me, serve Me, trust Me!

*I share your burden; let Me give
You strength to bear your share.*

"LEAN HARD"

ROY C. HELFENSTEIN

LIVING TODAY

JOHN M. PATTISON

ct: "Do not be troubled about tomorrow, tomorrow will care for itself. The day's own trouble is quite enough for the day." Matt. 5:34. (Moffatt).

THE greatest sermon ever preached was delivered to twelve men. Of course, others were present and heard it, but the Sermon on the Mount was directed to the twelve for their guidance and instruction, and for the benefit of all who through succeeding generations would accept Christ as Master of Life.

The conclusion of that Sermon was an appeal to those twelve men to learn how to live a day at the time. Christ had no thought of directing His followers against a proper foresight and prudence, as they faced the future. He was warning them against undue worry about things which most likely would never happen. He wanted His followers to be liberated from the burdens of tomorrow, when in reality the responsibilities of today are more than enough for anyone, no matter how strong they may be.

We must never infer that Jesus is here setting aside the wisdom of thoughtful foresight, because elsewhere He advocates that very principle. Did He not, Himself, look forward to the Cross and advise His disciples thereof? Did He not counsel His followers to "lay up for themselves treasures in heaven?" Paul was certainly a keen student of Christ's teaching, and he wrote to Timothy that if a man "provides not for his own, he is worse than an infidel."

What Christ is here striking at is not the simple wisdom of looking to the future with wise planning, an operation which any normal, intelligent being cannot and must not neglect. Christ is rather striking against the wasteful practice of borrowing trouble from tomorrow, trouble that does not yet exist and in most cases most likely will never be a reality. A doctor of no mean repute, consulted by hundreds of patients whose ills were largely the result of their anxieties, made a tabulation of these patients and the cause of their trouble. He found that 40% of them worried over things that never happened. Thirty per cent worried over past matters which were beyond their control. Twelve per cent worried over their health, although their ailments were imaginary. Ten per cent worried about their

eyenne, Wyoming.

relatives and friends and neighbors, though in most cases these people were endowed with wisdom enough to look after themselves. Only 8% of the worries had real causes which required attention. According to this doctor's analysis, nine-tenths of our worries are entirely useless. Our own experiences bear out the truth of this statement.

Consider the price we pay for all our useless worries! Psychiatrists tell us that people double the strain of living and reduce their efficiency by half through useless worry about things which most likely shall never happen. This is little short of sin and wicked folly. However, most of us are guilty. It's a sin because it is a manifestation of our lack of faith in a loving Father's interest and care. If we really believed in God's oversight and love as we are exhorted to do by Christ Himself, then this haunting fear about the future would largely disappear.

Robert Louis Stevenson tells of one of his many voyages to the South Sea Islands when a terrible storm arose. The passengers were all frightened, and feared that the ship would sink. One of the men finally went out on deck and through the rain and storm saw the captain quietly pacing the bridge. He was calm and undisturbed, going about his work with the utmost confidence. The man made his way back to the cabin where the passengers were huddled together. In response to their questionings he replied: "I have seen the captain's face and all is well." Amid all the anxiety and confusion of our time, and amid all our uneasiness over what the morrow will bring, we need to take time to go apart from our fear-filled companions and gaze upon the face of the Captain. Then we shall arise from our knees with calm minds and fresh courage.

Our life is given to us just a day at a time, in fact it is given to us just a heart-beat at a time. The practice of anticipating the days and months ahead in order to worry about them is contrary to Christian faith and teaching.

The nightly need of sleep is one of the supreme blessings of life. Living is a strain upon our fragile bodies and minds. We require the daily renewal of strength which comes through slumber. Shakespeare put it beautifully when he said: "Sleep, that knits up the ravell'd sleeve of care, the death of each day's life, sore labor's bath, balm of hurt minds,

great nature's second course, Chief nourisher in life's feast."

Rest is one of God's greatest blessings. Here a beneficent Providence tempers the awful burden of living to the limited strength of the individual. We all know that the most common interference with the rhythm of rest and resuscitation in sleep is some form of fear—fear which grows out of past experiences, follies, wrongs or mistakes, these have a persistent tendency to project themselves into the future, causing all kinds of worries and anxieties. People say: "I cannot sleep." I am no psychiatrist but I venture to say that much of the trouble with these people is caused by worry born of fears. While I was at Mayo's, in Rochester, Minn., I remarked to one of my doctors about the tremendous number of people going through the clinic. He replied: "People are unhappy and worried, you ministers should do more for them than you are doing." When I asked for an explanation he said: "Perhaps I should have put it this way, many of these people need a good minister more than they need a doctor." Because of this remark by a skillful physician, I made up my mind to help people to see the value of their religion in solving life's problems.

It is obvious, to any intelligent person, that the new strength and energy with which we wake each morning, is not intended to carry us through an entire week's work. This strength is for the brave, rich living of the day which lies before us. It is simply the height of foolishness to limit our ability and reduce our effectiveness by piling upon our shoulders the strains and burdens of the future.

Jesus strikes a body-blow at the practice of worrying about tomorrow. He asks the question: "Which of you by worrying can add one cubit to his stature?" Then He adds that such conduct is the mark of little faith. Trust God, for your Heavenly Father knoweth what you need, therefore cast all your cares upon Him for He careth for you.

We know that one day's living muddled by nervousness and overburdened with anxiety can leave one a physical wreck. On the other hand we should thank God that a day lived in fellowship with the Master of life can so integrate our powers and talents that we are serene and calm, and well fitted to meet tomorrow, no matter what it holds in store for us.

A wise Christian knows that we cannot look upon today in any light-hearted, flippant manner. Christ would not have us imagine that today is going to be a joy-ride, or a picnic. Some people seem to think that if one refuses to admit the existence of pain and distress and

trouble that it can be pushed aside as not existing. That is simply childish. Jesus was a realist and an activist regarding life. He never denied the reality of evil and pain and worry. He looked upon them in all their grim reality and He refused to be mastered by them. That is why He commands us to do in His strength.

Are we living like this? Christ's teaching is not to be taken as a piece of lovely philosophy which is not practical. It is wise counsel for victorious living, and it is desperately needed in these momentous, trying days in which we live.

Most of us are wasting our strength upon bogies of tomorrow, or next week, or month or even next year, when we should be applying our strength to the tasks of today. You cannot help but look to the future, but you cannot refuse to look upon the future with a sinking heart and a mind from which confidence has oozed away. God wants us to look ahead with faith, high expectancy and courage, relying upon His goodness and mercy.

Do you live in dread of the future, or do you look ahead with joyful anticipation, saying

"Grow old along with me, the best is yet to be
The last of life for which the first was made?"

Let us remember the promise of God, "thy days so shall thy strength be." And again "My grace is sufficient for you." If you are not doing this, will you now believe in God and live for today with all the fullness of your powers?"

Lord, for tomorrow and its needs I do not pray
Keep me, my God, from stain of sin, just for today
Let me both diligently work and duly pray.
Let me be kind in word and deed just for today

Let me no vain or idle word unthinking say,
Set thou a seal upon my lips, just for today.
Let me in season Lord, be grave—in season gay.
Let me be faithful to Thy grace; and, if today my tide

Of life should ebb away, grant me dear Lord Thy sacrament divine.

So for tomorrow and its needs, I do not pray.
But guide me, keep and love me Lord, just for today.

Not merely in the word you say,
Not only in your deeds confessed,
But in the most unconscious way
Is Christ expressed.

Is it a beatific smile?
A holy light upon your brow?
Ah, but I felt His presence while
You laughed just now.

And from your eyes He beckons me,
And from your heart His love is shed,
Till I lose sight of you and see
The Christ instead.

WEARY AND FOOTSORE

EDWIN WYLE

1: "But when He saw the multitudes He
was moved with compassion on them, be-
cause they fainted, and were scattered abroad,
as sheep having no shepherd."—Matthew
9:36.

IN the course of our Lord's wandering life
of teaching and healing, it seems there
were a lot of people who followed Him
in place to place, and here we have cast
up a symbol the impression produced upon
us by this outward condition. He sees the
crowd weary, and footsore and travel-stained.
They are a worn-out, tired, unregulated mob,
and the sight smites upon His eyes, and regis-
ters upon His heart. If I may venture to put
words upon His lips He says, "There is a
gross weariness, a worse wandering, and a
gross disorder affecting this poor mob than this
crowd shows." And Matthew who was always
inclined to show the connection between the Old
and the New Testament, borrows from Ezekiel:
"They were helpless because they had no
shepherd." And as Jesus thought of this con-
dition His heart was torn with compassion, for
He saw their semi-blindness, their greed, their
envy, the stern and stormy passion of them all,
their hypocrisy, which made them push and
jostle and contend with one another, and His
heart bled.

Are crowds so very different today, in this
crowded land? Do you suppose if Jesus stood
at the corner of Second and Moulton, do you
think He would still regard the crowds as be-
lieving sheep without shepherds?

We often think that if we could get back
to the simple life we might escape the shackles
that come from human contacts. We are so
wound up in human relationships, in obliga-
tions to family, to community, to society, that
we cannot do and be what we should like. So
we would like to break all bounds at all times
and simplify our life.

Those who have made a "business" of study-
ing men, see the need of guidance written plain
and clear upon the face of men and women
as they rush around our city streets. As they
hurry along more or less unconscious of ob-
servation, how many peaceful faces do you see?
Some faces are hard and fierce like those of
birds of prey, some are sad and drooping, some
show fear and haunting anxiety, some are
empty and stolid, some show an attempt at care-
lessness and gaiety, but the flowing river of

faces even on Second Avenue, Decatur, or
Broadway, New York, look just the same, and
carry the same story of conflict, of drama, of
tragedy, that those faces carried 2,000 years ago,
huddled in the narrow causeways of Jerusalem.
No wonder He had compassion upon them, for
they were scattered like sheep without a
shepherd.

Now compassion helps! Just to know that
somebody cares and sympathizes is in itself an
aid in our wandering condition. That is what
drew the crowds to Him in such insistent and
eager following. Let a heart become known for
its sympathy and its compassion, and more than
the one who makes a better lead pencil, or
writes a better song, or even preaches a better
sermon than anybody else, the world will make
a beaten pathway to his door. How much it
helps oftentimes just to tell about your burden
to a sympathetic heart and ear—as we say in
our vivid language of the street, "just to get
it off your chest!"

Love made Jesus compassionate. He really
loved people, loved to be among them; He
liked to have them touch Him, He entered into
all their life, spiritual, intellectual, physical, and
social. He loved to give and take in conver-
sation; He was what we call thoroughly human,
which means that His heart was big with love.
Nobody ever seemed afraid of Him, even little
children climbed upon His knees and swarmed
about Him. Once He preached a sermon with
a little child as the text. But we today are
largely afraid of Him. Why should we be?
One of the joys of my ministry is that many
come to me with their problems, their joys and
their sorrows, and their confessions. But how
timid they are, they must be alone or they can-
not talk. If the door is only just ajar they look
uneasy and distressed. We are so afraid of
one another. But people were not afraid of
Christ. He came telling us that God was like
Him; and so attractive He was, so compassion-
ate, so kindly, that surely God is no more to be
afraid of than Jesus was. Why do we not turn
to Him as Father, knowing that He knows us
through and through; knowing that He under-
stands the motives which lie back of our some-
times incomprehensible actions, certainly incom-
prehensible to others; and knowing too, that
His love for us is just as the love Christ bore
for the multitude about Him.

I saw a picture some years ago that I shall
never forget. It was by John Collier of "The

Doctor." It was not the drawn features of the patient who knew that the sentence of death had been revealed to him, but it was the compassionate sympathy on the doctor's face that went to my soul. Can we not learn this sympathetic understanding, you and I. With the same simplicity and impulsiveness, can we not come to our Heavenly Father with the freedom and lack of fear with which everybody came to Christ? Just a little sobbing and just a little silence, and then peace—a peace that the world cannot give and the world cannot take away.

Eternal God, lead us from darkness into the light of confident trust; from death guide us into immortality; and as we yet live, we pray for the faith to realize that Thou art our Father and our Friend. In Christ's name. Amen.

God Fights For Us

Text: "The sword of the Lord, and of Gideon." Judges 7:20.

There is a saying among military authorities—"It is not the gun but the man behind the gun that counts." But "General," Gideon recognized another unseen helper to be taken into account:

1. God fights for us by giving us a conviction; a sense of righteous endeavor; without which swords are futile. "Put up thy sword," said Jesus in Gethsemane on the night of the crucifixion; for he saw that Peter's conviction was slipping; thereby weakening the efficacy of a material weapon. Contrast Luther before the Papal court, *without* a sword, but "girded with truth," likewise Paul before Agrippa.

2. He gives us also a definite objective, requiring concentration of personal effort. "Stood every man in his place" (Vs. 21). Individual loyalty in the ranks of Christian organization is the real evidence of divine leadership. "To whom is the arm of the Lord revealed?" asked Isaiah. A national convention of politicians made use of "God Save America" as a convention song, but the high purposes of righteous endeavor were not always manifest in the later proceedings.

3. These objectives are constructive and beneficial to mankind. Hitler's National Socialism and Japan's "New Order" were alluring slogans but they lacked harmonious accord with the divine plan. "Forward with God" is a motto which sometimes tries men's souls as well as their physical endurance, e.g., Washington at Valley Forge; Jesus in Gethsemane: "Not my will but thine be done." Woodrow Wilson, recalling the staunch principles of his Father's faith, went to the Versailles peace council with a vocabulary unknown to Clemen-

teau. It was reported that at one point in Wilson's earnest presentation, the Frenchman interrupted, saying: "You talk like Jesus Christ. We hope, at the coming peace table, there will be someone who can assert convictions in the language (or principles) of Jesus."

JUNIOR PULPIT

ERIC M. ROBINSON

Dewey Comes Into His Own

The Miles Memorial Hospital is situated on the bank of the Damariscotta River, and just north of it is a cove. One afternoon some boys were sailing a boat in the cove. Wayne, the brother of one of the boys, had been left on shore, as had also Dewey, a mongrel cocker spaniel. Wayne decided that he would get some money which he had left in a second boat, and go into town. But when he tried to do so, Dewey began to bark furiously, and when he insisted on trying to get his money, Dewey took hold of him by the seat of his trousers.

Wayne told his grandmother of Dewey's strange conduct. It was strange because heretofore Dewey had been the most timid dog you ever saw. He had been afraid of everything and everybody. Wayne's grandmother laughed and decided to go herself and get the money. She would not allow any dog, and especially a timid dog like Dewey, to keep her away. She would make short work of him! But at the cove she fared no better. Dewey would not let her enter the boat. He growled and barked so fiercely that she was afraid to venture near. Dewey emerged victorious!

This amusing incident reminded me of the Old Testament story of Moses and Hobab. Hobab would not go with the Israelites for his own good, but he did go because he could do service to them. It was as though Dewey the cocker spaniel, had refused to be a brave dog for his own sake, but was willing to be brave because he had a job to do. Somehow he had got the idea that he was in charge of this second boat.

How often has loyalty to a cause transformed a man or a woman! How often have they been willing to do something for others that they would not do for themselves! They have responded to some great cause when they would not have responded to an offer of ease and luxury. When they have been given responsibility—given a job to do—very often they have done it. A mischievous child can som-

es be cured by being given some task to form; irresponsible couples are often transmuted when their first child is born; timid men become brave when their children are danger; young men answer the call to the mission field when they would never have exerted themselves on their own account. Even the mongrel dog, found himself when he had a job to do!

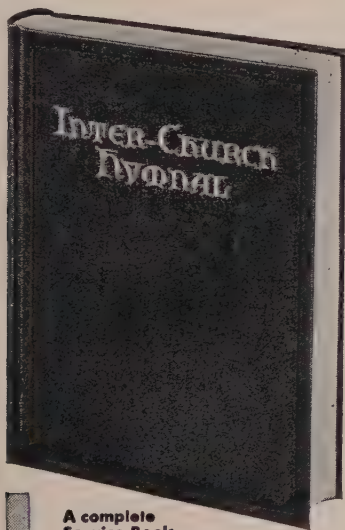
Talk About Clocks

One day, about eighteen years ago, an amusing thing happened in Hamburg, Germany. It was long before the War started. An English boy was stranded in this city for the day, and somehow or other had to kill time. He began to look at the stores, and there were various things he would have liked to buy, but because he could not speak German he could

not muster up courage to enter the stores. However, he finally saw an alarm clock which took his fancy, and he determined to buy it. The storekeeper, in mixed German and English, explained how the clock worked. The boy did not fully understand him, but he paid for his clock and walked out of the store.

The boy still had a few hours to spend, and so he decided to go into a cinema. It was a good show, and John was enjoying himself, when something happened—the alarm of his clock went off. He did not know how to stop it. People began to shout at him. He shook the clock, and knocked it, but it would not stop. Finally, he decided to leave the cinema. Just as he reached the door, the clock stopped its noise. He was very glad because he had pictured himself walking through the streets of

(Continued on page 430)



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ILLUSTRATIONS

WM. J. HART, D.D.

Authority in Religious Matters

Ex. 6:7. "And ye shall know that I am . . . your God."

"Suppose now that Commander Byrd has returned to the United States, he should make statements about the South Pole and its environs that I should feel disposed to dispute, who would take me seriously? Men would say, 'This brave explorer has ventured his life to see and to map the country of which he speaks. He has been there, while this preacher has not been beyond the equator.'"

Therefore, I should be utterly discredited, and rightly so. But when some atheistic scientist or philosopher undertakes to speak on matters of religion, we often take him seriously, even though he has confessedly never been earnest enough to test by experience that of which he speaks. The wisest scholar in the world who has lived his life in willful ignorance of God has no more right to a hearing on the validity of our faith than has a mole on the reality and beauty of the sunrise.—*Rev. Clovis G. Chappell.*

Worship

The well-known German chemist, Hoffman, came to Glasgow one Sunday morning to visit Sir William Thomson, who was later known as Lord Kelvin. Just before entering Sir William's home, he rang the bell. The maid asked the German professor what he wanted. He replied that he desired to see Sir William Thomson. The maid answered, "He is most certainly not at home, now." The Professor then asked, "Where might I find him now?" The maid answered, "Sir William Thomson is where you ought to be right now, in Church."

Peace

Peace does not mean the end of all our striving, Joy does not mean the drying of our tears. Peace is the power that comes to souls arriving Up to the light where God himself appears.

—*Studdert Kennedy.*

The Works of God

Ps. 104:24. "O Lord, how manifold are thy works."

"An English archbishop in the declining years of his life one day had his chair moved

to the west window, and pulling out his Bible read it in the soft setting sun by the light of his ripe scholarship.

"A naturalist sat on his lawn with his family at dark. He caught two glow worms, one at each end of the verse and read, 'How manifold are thy works, O God! In wisdom hast thou made them all. The whole earth is full of thy glory,' etc., moving the worms from each successive verse."—*Quoted by Brown in "Why I Believe in Religion."*

Racial Attitudes

John 15:12. "Love one another."

"The British minister for the Colonies received in Jerusalem delegates representing the various sections of the Palestinian population . . . The Emir Omar el-Bittar of Jaffa drew himself up to speak. His words were these 'In al-Din-din, Yehudi ibn Yehudi!' ('Curse be the faith of thy faith, O Jew, son of Jew!') Is not this answer profoundly symbolic of all the ancient barbarisms of man, of the spirit that underlies all racial enmities and rivalries, all patriotism that divides, all pride that leads to combat?"—*Ludwig Lewinsohn: Israel*

Christ Can Bring Us Back

Matt. 17:17. "Bring him hither to me."

A prominent missionary recently recounted some of his labors with African tribesmen. For two years he was able to tell them that Christ was a noble man, a great teacher, even the Son of God, but he couldn't find a word in the tribal language to tell them that the Christ was sent into the world to be the Saviour.

Then one day a fellow missionary was attacked by a lion and the other missionary was summoned to give medical care. Recovery came. One night, while the missionary sat with the natives around the campfire, the little black boy who had helped save the missionary began to tell the story. The missionary listened intently to catch every sentence spoken, thinking that surely the word must come. But the story ended, and the word that would imply redemption had not escaped the boy's lips.

Just then the missionary said: "But what did you do for your friend who was helpless?"

With a sparkle in his eye the boy shouted in his native tongue, "What did I do? y, I brought him back!" "That's it!" declared the missionary, "that's what I've been trying to tell you for two years about Christ!" Immediately the black faces took on spiritual riance, and from that hour the most significant words in the whole country round about these, "This Jesus the white man is telling us about is the one who can bring us back!"—*Thomas F. Chilcote.*

Why Not Adopt More Generally?

17:14. "For a memorial . . . a book."

Having watched thousands of dollars' worth of funeral flowers blister in summer and freeze in winter. Mr. and Mrs. R. B. Loudon of Fairfield, Iowa, decided that there must be a better way to honor the dead, and when their next loved one died, they did not send flowers. Instead Mrs. Loudon bought a book that the friend would have liked, wrote in it a memorial inscription, and gave it to the library. They told the family what they had done.

The memorial book idea has gained momentum, and both city and college libraries in Fairfield have been enriched. Ordinary people who could never afford to give buildings or scholarships or endowments as memorials have discovered that anyone can give a book. It far outlasts "the frail duration of a flower" and brings pleasure to the whole community.—*Contributed by S. F. Welty, in The Reader's Digest.*

Arguments

17:19. "Blessed be the Lord, our saving God, who daily bears the burden of our life." (Moffat).

"Who could have dreamed," she told me excitedly, "that just one very ordinary day could have been so filled with satisfactions!"

"Of course, it wasn't exactly an ordinary day," she went on when I began questioning her, "but, what I mean is that I never knew there could be so much fun in one day. It all began when I decided that I needed to sell two rugs and some drapes in order that I might do some changing and repair work in our home. I had never tried to sell anything and really dreaded that day, but now I wouldn't give up the adventure of it for anything.

"One of my rugs went to a young housewife who told me of the barren little cottage that she was trying to make into a home. She had looked everywhere but the money that she could



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afford was not enough, and you should have seen her happiness and my fun when we were able to figure a solution for her problems.

"Then along about evening it was almost a holy privilege that I had when a sightless little old lady kneeled down and patted her new rug. She was living on a pension with very little for extras and this was the answer to her dreams. Do you see what I mean when I say that I wouldn't have missed all of this for the world?"

Bargains, bargains—every day abounds in them: rich friendships for only a smile; comradeship for just a bit of understanding; some soul's life-long gratitude for one small kindness; the sight of gladness in another's eyes because for one moment you remembered them.

Oh, yes, and there is all the glorious beauty of a sunrise that costs only that extra moment of sleep, and a strong soul filled with poise for a whole day of living, bought with but a few early moments of quiet with God.

Bargains and bargains! Life has many of them to offer and with each goes a long-term promise of adventure. Not a single day need be dull if we step out expectantly with even one minute, one smile or one kindness to invest. —*The Lady With the Pencil in The Christian Advocate.*

Life Is Service

Luke 22:27. "I am among you as he that serveth."

In the lobby of the Hotel Statler, at Buffalo, New York, there is a bronze memorial plaque bearing these words:

"Life is service. The one who progresses is the one who gives his fellow men a little more, a little better service."

ELLSWORTH MILTON STATLER,
1863-1928.

Mr. Statler developed and made an outstanding success of a great chain of first-class hotels on the principle laid down in the quotation.—*From a pamphlet by T. A. Stafford.*

Obedience

Isa. 2:5. "Let us walk in the light of the Lord."

*I saw a bird swerve through the trees
As if his chart read, "Turn right, please!"*

*May I, unfaltering, obey commands
When guided by God's unseen hands.*

—*From Lydia Greenlee Beck in The Christian Advocate.*

A Calendar for Every Year

*Psa. 68:19. "Blessed be the Lord, who dai-
loadeth us with benefits."*

Sing Glory to God in the Highest,
This New Year's Morn;

Sing peace on earth through February snows
Goodwill toward men on days of wind-swept
March;

Let April hearts rejoice in Bethlehem town,
May flowers come forth from peaceful fields,
Roses of June reveal His glory, new;
And may our country's flag unfurl with peace
Goodwill toward all mankind;
Our August nights shall then descend as Holy
Nights,

With Christ re-born!

School children's September feet shall beat

To peace, peace, peace;

October winds sing Glory to God,

Glory to God in the Highest;

November hearts rise thankfully

For that first song of peace;

And then will come December, far more sweet

Glory to God in the Highest . . .

On earth, peace . . .

Goodwill toward men.

—*Mary Dickerson Bangham, The Church
School Journal.*

Limitless Love

Luke 7:47. "Loved much."

A little boy once called out to his father who had mounted a horse for a journey. "Good-by, papa, I love you thirty miles long." His small sister quickly added, "Good-by, dear papa, you will never ride to the end of my love." —*The Christian Endeavor World.*

"First Things First"

*Matt. 6:33. "But seek ye first the kingdom
of God, and his righteousness."*

During the years in which Phillips Brooks was associated with Harvard University, his study was a rendezvous for many of the young college men who sought the minister's counsel.

One day a young man went to Bishop Brooks prepared to ask his advice on a personal problem which was troubling him. After a long conversation in which Bishop Brooks talked the Christian way of life, the youth left.

"Did Bishop Brooks answer your question his classmates asked.

"I didn't ask him," replied the young man. "We spent the time talking of things far more

portant. Somehow becoming acquainted with shop Brooks puts one on a new track of thinking. I can solve the problem myself w."—*The Home Visitor*.

Response to "Bombing Appeal"

Cor. 8:2. *"Their deep poverty abounded unto the riches of their liberality."*

May, 1941, a letter was received by the President of the Methodist Conference in England from a minister in Australia. The latter related that he had preached in a church at Hamilton, suburb of Brisbane, Queensland, and asked for assistance for the Bombing Appeal on behalf of the Methodist Church of England.

In the afternoon a working girl called to see the preacher, handed him a note, and asked him to read it until she had gone. This note, which the minister enclosed in the letter, read as follows:

"Your sermon this morning so touched my heart that I feel I must do something for those who are so faithfully and loyally carrying on the work of God overseas. Please find enclosed the sum of three pounds, two shillings, three half-pence, all the money I possess in the world, which I gladly give to the cause of Jesus Christ, my Saviour, and kindly pass on this message which has helped me so much:

"Trust in the Lord, and don't despair,
He is a Friend so true.
No matter what your troubles are,
Jesus will see you through."

So both money and poetic message came from distant Australia to aid the Methodist Church of Great Britain, the people of which had lost, in many cases, both their places of worship and their own homes. And the girl, with such a sacrificial spirit as the Master commended, gave her all—even to the last half-penny—for those distressed by bombing operations in war time.

Resolve to keep on climbing throughout the next 12 months.

Some men make a profit on something; some make a profit for something.

Tomorrow's memories are rooted in today.

No candle on the altar will ever substitute for the flame in the heart.

Some feel that the Gospel of Salvation is for the poor and the weak.

The plan for action is important; the action more important.

Every journey begins with a single step.

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RECENT BOOKS

GOOD-BYE TO G. I.

By Maxwell Droke. Abingdon-Cokesbury. 124 pp. \$1.00

Many a book has been offered to the G. I. telling him what his life in the army will be like, how he can become an efficient part of Uncle Sam's fighting machine, and the humor and pathos of the everyday life of a guy called "Joe". The presses have been busy turning out literature that aims to turn the civilian into a fighting man.

This book reverses the process. It greets "Joe" at the moment he receives his discharge papers, and becomes a civilian again. When he is in the army home looks alluring; but home has its problems, the new life its adjustments, and the community its difficulties.

This slim little manual speaks from experience. Its author was a G. I., too—only they didn't call them that in the first world war. His words are experienced words containing a great deal of sympathy and a whole lot of realism and common sense. This book tells your serviceman in a straightforward way just what he needs to know (and, incidentally, what he wants to know) about the new adventurous life of civilian citizenship that awaits him.

Good-Bye to G. I. is a "must" for every home that will welcome a lad back again who has "gone off to the wars." And "Joe" will be found to be nosing into it a great deal, too, for he will appreciate and value its practical, helpful, down-to-earth, common sense suggestions.—*Paul D. Leedy.*

THE CHURCH AND THE RETURNING SOLDIER

By Roy A. Burkhardt. Harper and Brothers. \$2.00.

Most preachers will not thrill at the idea of another book discussing the problem of the returning soldier. It would seem that about all has been said that can be said and many of us have become suspicious of cut and dried programs for a situation that will be so filled with exceptions.

Dr. Burkhardt, however, has written a little book that has something to say to men who have the above viewpoint. He knows what he is talking about through actual experience with men in the armed services, and he has a long and honorable record as a first rate counselor. There are many practical suggestions for programs and specific activities, not only for returned soldiers, but for parents and wives who need help.

But the best part of the book in the judgment of this reviewer, is the section discussing the Church's real nature and responsibility which it must assume if it is to minister in the post-war world. Dr. Burkhardt, unlike some men who have emphasized one phase of the Christian ministry, knows the Church, is critical of it, loves it, and believes in it. Too many people are writing about the Church and this or that problem without this broad and necessary comprehension.

This is one of the very best of the books in this field, and there is probably no minister who will not find enough in it to make its purchase a worthwhile investment.—*Gerald Kennedy.*

THE EIGHTH FEAR

By Lewis Robeson Akers. Abingdon-Cokesbury Press. 128 pp. \$1.00.

Here are nine sermons, well written and stimulating to read. The author gives evidence of wide reading, and there are numerous "quotes" and some excellent

illustrations. Here is a novel arrangement of sermon titles—The Eighth Fear, the Seventh Church, the Sixth Freedom, the Fifth Cross, the Fourth Window, the Third Front, the Second Chariot, the One Thing, and Nothing. Running through all of them are references to and applications of Christian truth applied to the present problems. Preachers will find this a good investment.—*Gordon W. Mattice.*

EXPERIENCE WORKETH HOPE

By Arthur John Gossip. Charles Scribner's Sons, pp. \$2.00.

A new book of sermons by Arthur John Gossip is an event in the religious world. The former volume by this gifted Scotch minister set such a high standard of preaching and scholarship as to challenge every student of the Word. This newest volume, Dr. Gossip's first in more than fifteen years, bears the subtitle "Some Thoughts for a Troubled Day."

These twenty sermons are a superb example of the finest possible Biblical interpretation and application do not think that one can use any of the outlines maybe the illustrations will never fit into any of our sermons for Sunday mornings; but the mellowness of spirit and the assurance of fellowship with Christ Jesus are elements which make these messages stand out apart and tremendously above what passes for successful preaching in ten thousand pulpits.

Every minister should read this volume for two reasons; first, to see the glory of preaching as illustrated by Dr. Gossip, and, second, to help his own soul nearer to Christ. Those who remember, "When Tumbles In, What Then?" in a former book, "The Heart in Thy Soul," will appreciate the dedication: "My Wife, now a long time in the Father's House and will likewise appreciate the reference Dr. Gossip makes to that sermon at the close of the message of these days, in this volume.—*Charles Haddon Nabers.*

THE FLOWER OF GRASS

By Emile Cammaerts. Harper & Brothers. 176 pp. \$2.00.

Here is a book to gird both mind and heart of preacher and layman in the "faith once delivered to the saints." Professor Cammaerts writes "the old, old story of Jesus and His Love" with words that throb with insight and power. He does not fight against the ills and evils that afflict contemporary life with the shibboleths, so hackneyed and ineffectual that they alienate a great host of earnest followers of the Word but taking up the time-tested armor of the Christian he sallies forth fearless in his affirmation of the great and proven doctrines of our faith and invincible in his analysis and summary of our present-day spiritual and moral paralysis.

The author discusses his theme in seven thought-provoking chapters. He writes with the authority of a scholar long steeped in history, both secular and Christian, and with the kindly passion of the Christian who knows in whom he believes and that He is able to keep him against that day. From the first chapter on THE WORSHIP OF NATURE to the final discourse on THE GOD he carries the reader to a new and exalting conviction regarding the great and timeless truths of the Christian Gospel.

An invaluable feature of this book is the personal element that enters in. It is something of a spiritual autobiography, the author weaving into the beginning

background of each chapter the story of his own life to find spiritual peace and moral power. His good confession, and one that most of us can truly share in part, at least, for we spring each from a different environment. This biographical elucidates the book to live with new significance and establish with new meaning the Christian Gospel of redemptive love for sinful and needy man.—*W. McKelvey.*

SHIP SERVICES FOR THE CHURCH YEAR
P. Henry Lotz and Grace Chapin Auten. Bethany Press. 256 pp. \$2.00.

The title indicates, this book contains Worship Services for the special days of the Church year. To facilitate use of the material the authors have divided the year into six periods of two months each, commencing with January. The aim of the volume is to provide worship materials especially for young people and their organizations. Each service is worked out in considerable detail and includes, at the end, a "Devotional Message" in keeping with the intent and emphasis of the theme for the day. Those who are responsible for preparing Worship Services, or who are in search for ideas, should find this book of great help.—*W. Staver.*

THE AMERICAN PULPIT SERIES
 Books 5, 6, 7 and 8. Abingdon-Cokesbury.

"days that try men souls" sermons have a popular market that in itself testifies to the general need for spiritual food—"Meat ye know not of." The Abingdon-Cokesbury Press attempts in this series to meet that need by publishing in paper covered, popular priced, form sermons, eight in each book, by leading preachers in America. In books 5, 6, 7 and 8 sermons by such men as Sockman, Rufus Jones, C. H. Sizer, Van Dusen, etc.

The sermons, for the most part, have been selected apparently for their down-to-earth approach to the essentials of the Christian faith and morals. They are the kind of books one would give to a layman in trouble and say, "Read this and be comforted, encouraged and challenged?"—*S. Edward Young.*

THE BIBLE SPEAKS TO OUR DAY
George Barclay. Westminster. 93 pp. \$1.00.

The author is a leading minister of the Presbyterian Church of England and recently served as Moderator of that Church. In his book are seven lectures based on twenty passages of Scripture from both the Old and New Testaments, in which he seeks to interpret the message of the Bible as it relates to the present world situation. This reviewer thinks he accomplishes his task. The "Bible Lecture" has long been a feature of British preaching, usually in the evening service, and we have very fine examples of that sort. Six of them were delivered as Lenten lectures in Church. Every minister knows that an ignorance of the Bible is an outstanding fact in American church life. Dr. Barclay demonstrates one way of beginning to remedy that situation in the particular church. It is to be strongly recommended for quiet and earnest study, and as an illustration of how to enrich the Bible content of our sermons.—*Wm. Tait Paterson.*

BRINGING OUR WORLD TOGETHER
Daniel Johnson Fleming. Scribners. 155 pp. \$2.00.
 It is many years since Dr. Fleming gave us his first book, "Attitudes Toward Other Faiths." He has given altogether seventeen books, all of them most timely but none better timed than this one. He spent



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more than ten years as a teacher in India, then twenty-seven years in Union Seminary, New York, and has just retired from that faculty. His book is sub-titled *A Study in World Community*. Far back he traces the beginnings of the dream of world unity quoting from Chinese thought and from Islam, finding it in the West in 500 B. C. He sees approaches to it through world empire, through Judaism, and through Christianity. He discusses why we are different, and considers our progress toward world community. He is aware of difficulties, and presents "Christianity's indispensable contribution." There are twelve pages of questions for discussion and Bibliography. These are grouped in four divisions, and will be found suggestive as a course of study for church classes.—*Wm. Tait Paterson.*

COURAGE HAS EYES

By Trumbull Reed. Westminster Press. 272 pp. \$2.00.

This is another "Samson" story, a sequel to Trumbull Reed's "Bright Midnight." It is a continuation of the story of blind Sam Day and Phyllis Jackson, starting with their marriage. In such a union many unusual adjustments necessarily must be made. Sam, a blind newspaper reporter, keeps his job seemingly because of the goodwill and friendship of one man. In the newspaper office old friends go off to war and new members have no confidence in the blind reporter. Because of his apparent incompetence he is forced to resign from his position. The final "straw" is the injury of Hal, Sam's Seeing Eye dog.

What will be the result of these disastrous events? With the help of his wife, Phyllis, Sam wins peace and security for himself, and with the help of the F.B.I. the mystery in the newspaper office is solved.

The book contains many homely bits of philosophy, such as "We love best the things to which we give something of ourselves." It also gives us an interest in and an understanding of the blind.

This is a very human story, the plot with its rapid progression of events holds one's interest to the end. This book should be of exceptional value at this time especially to our young men blinded in the war, for it shows how this great handicap can be overcome.—*J. S. Sessler.*

EISENHOWER, MAN AND SOLDIER

By Francis Trevelyan Miller. Winston. 278 pp. \$2.00.

Here is the first biography of General Dwight David Eisenhower. It is the sort of story we Americans revel in: "Log Cabin to White House." And it is a good story. It is too early for such a work to do much evaluating of the Supreme Commander's life and work, but the task has been well done. There are many incidents related of the sort that will supply many an illustration for those special days "when Johnny comes marching home again." Whatever valuation you may put on it, it is worth your reading. Let us rejoice that America can still produce such a story.—*Wm. Tait Paterson.*

THE TWO-EDGED SWORD

By Norman F. Langford. Westminster. 194 pp. \$2.00.

Good preaching deserves wide reading. Here is a group of expository sermons, by a young Canadian minister, which emphasize the fact that the Word of God is a "Two-Edged Sword" which, as it is applied to the life of our day, speaks of both judgment and hope. The themes discussed are the tension between the world and the Word, the relationship of the Church to the Word, the inner life of the Church and the doctrine of the Resurrection. "The most concrete expression of the Gospel is to be found in the proclamation of the resurrection of the dead." The book ex-

presses keen insight into the need of our day and frankly faces the fact that the Church is in danger of forgetting what it professes to believe, of minimizing its preaching function and of neglecting its obligation of serving for the welfare of men. Among the titles of the twenty-one chapters, are "The Prince of Peace," "The Cost of Righteousness," "Lead Kindly Light," "Silent Victory," "The Fruit of Dying," and "The Glory of Harvest." The book imparts a genuine feeling of optimism because it is true to the New Testament, which is full "of the language of promise, of words about great things that God has done for us and will yet do in times to come!"—*Teunis E. Gouwens.*

THEY FOUND THE CHURCH THERE

By Henry P. Van Dusen. Scribners. 148 pp. \$1.75.

Dr. Van Dusen, president-elect of Union Seminary New York, puts into our hands a strong argument for Foreign Missions. Here in small compass he tells how "the Armed Forces Discover Christian Missions." It is the story of our men in danger in the South Pacific and the splendid and courageous help given by the Christian islanders. It tells also of the impressions made on our men by the simple faith and sincere worship of these natives. The frontispiece is the Memorial Chapel at Guadalcanal, "erected by Solomon Island natives in the military cemetery as a tribute to the American Forces." The chapel bears the inscription "This is the House of God: This is none other than the Gate of Heaven." The incidents related are all documented, and names of Americans are given. In the closing chapter are these words: "Lastly, the highest return of gratitude which we, like the men of the armed forces, can make to these Christians of so many lands to whom we owe an unrequitable debt, is a radical revaluation of the Movement to which they owe all that they consider most important and to which they are dedicating their lives." When we start "Revaluing Missions" this small book must not be ignored.—*Wm. Tait Paterson.*

BEYOND PERSONALITY

By C. D. Lewis. Macmillan. 68 pp. \$1.00.

The author of "The Screwtape Letters," has added another book to his list of admirable and stimulating contributions to Christian thought. In this latest little volume he is "not trying to prove anything; only to describe what the Christian belief is." He explains the meaning of such central doctrines of our religion as the Trinity and the Incarnation. Here is sound and lucid theological discussion which will do much to inform and strengthen the wavering faith of our age. Also, these pages present, in an energetic and persuasive way, the difficulty, the necessity and the thrill of conforming to the basic tradition and challenge of our religion. This book should go far toward answering the questions of doubters and toward giving its readers a deeper understanding of the Christian idea of God.—*Teunis E. Gouwens.*

THE FAITH OF MAN SPEAKS

Edited by Helen Woodbury. Macmillan. 133 pp. \$1.75.

This is a book which will help you regain your spiritual poise. Especially is this true if your faith has gone to pieces, and it seems as though there is no hope in the world. The faith of man is larger than our little flames of spiritual light. From "the far past and the near past," from "yesterday and today" come voices of reassurance and conviction. All types of mind and personality have joined their thoughts and hearts in this helpful little anthology. For those who are weary and shocked by the horrors and calamities of a war-stricken world, this little book will come as

tion and a messenger of encouragement. The here printed have been born on the battlefield: of them actually come from the holocaust of the of gore, others have been created in that far common and, in many ways, more difficult arena of battle of life. Warriors all—poets, statesmen, saints, clergymen, the saints and Jesus—have a word within the pages of this lovely little anthology. This is truly a book of the hour—a book for the of spiritual need.—*Paul D. Leedy.*

LORD'S SUPPER IN PROTESTANTISM

Ermer Stone Freeman. Macmillan. \$1.75.

is not a large book and I have not seen one so or so easily read, which covers so much ground of the Lord's Supper. The approach, the tone, the age are all sympathetic and reserved in the sense the author tries to feel the underlying spiritual of this Sacrament.

gives the history of the institution and treats of Lord's Supper in the early Church. Then he traces divergence in the Roman Catholic and Protestant views. He treats of the modern usage in many and offers a modern liturgy.

feels that the author has a deep sense of the lying spiritual and that he is seeking to present eternal value to men. There is scholarship, understanding and reverence woven into every page. Yet his age is simple, as it always is of men who know subject. Whether one agrees with the author or this book deserves a wide hearing. Through better understanding and through eternal spiritual values may approach closer union and cooperation at The of the Lord.—*W. R. Siegart.*

PHILOSOPHICAL HERITAGE OF THE CHRISTIAN FAITH

Arnold A. Bosley. Willett, Clark. 176 pp. \$2.00.

every preacher and every Christian should be engaged by the assurance, given in this book, that of the philosophical minds of the past have given support to the truth of the Gospel. The contrivances of the early church fathers, Augustine, Thomas Aquinas, the Cambridge Platonists and others are related, and the conclusion is reached that, whenever Christianity was threatened, her defenders found in philosophy not an opponent but an ally. As Christians of this worldly-wise age, we need to know this so that we stand up bravely and give a reason for our faith. Acquaintance with the vast intellectual tradition of philosophy provides a protection against "provincialism concern and intolerance in thought." There are chapters entitled, "Philosophy—The Handmaid of Religion," "The Dependability of Truth," "The Richness of Beauty," "The Strength of Goodness" and "The Beauty of Love." The appendix contains selections from Plato, Aristotle and Plotinus. Also, there is a useful Bibliography and an index. The minister will find in this book, much inspiration, a renewed appreciation of the fundamental character of the truth of religion and a prompting to proceed further in the deepest reading.—*Teunis B. Gouwens.*

BOOK ABOUT THE BIBLE

George Simpson. Harper Bros.

is definitely a unique book about the Bible, the use of which is to supply readable and scholarly answers to a great number of popular questions, both profound and casual, about the Bible.

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woman ever translated the Bible? What is kosher food? What did Josephus have to say about Jesus?

From time to time a book appears on the market that is a parlor game book about the Bible asking catch questions, the answers to which are unimportant except as curiosities and oddities. This is not that kind of book.

It is a quick reference book containing the answers to a wide variety of questions, answers that would be difficult to locate in an encyclopedia or commentary.

It contains a surprisingly adequate index. Yet at the same time it is the kind of book that will entice the casual reader on from page to page, murmuring himself, "so that is the answer to the question I often wondered about."

The author is a newspaper man whose hobby has been tracing the most reliable answers to the questions about the Bible that stumped him. This reviewer would enthusiastically compliment him on a job well done. S. Edward Young.

Mid-Week Suggestions

The Dawn of Peace

Mankind is learning through the expenditure of millions of lives, countless billions of money; toil and tears beyond reckoning, that peace is not just the absence of war, but—Peace is the result of conscious effort; a plan for living that recognizes the needs and rights of other men, and other nations; the while all are striving toward a better day; enough food, better housing, ample clothing; academic and technical training for all who desire it; work of one's choice, and opportunity for recreation, and the cardinal need of worshipping as one desires.

Peace can be achieved only if we elect to pursue a plan of life to that end, with the same conscious enthusiasm and determination that brought us victory in war.

I. Pattern for Peace

Organ: "Distant Chimes"—Shackley.

Invocation: "I will hear what God Jehovah will speak; For He will speak peace unto His people, and to His saints: But let them not turn again to folly . . ."—Psa. 85:8.

Hymn: "Come Thou Almighty King."—Italian Hymn 664, 6664.

Psalm: 86, a prayer of supplication and trust, responsively.

Reader:

"Be still, my soul: thy God doth undertake

To guide the future as He has the past.

Thy hope, thy confidence let nothing shake;

All now mysterious shall be bright at last.

Be still, my soul! the waves and winds still know

His voice who ruled them while He dwelt below."

Hymn: "Great God, We Sing That Mighty Hand."—Truro L. M.

Scripture: Isaiah 6 and 7 to verse 18, read as assigned in advance of service.

Hymn: "God of Our Life."—Sandon 10, 4, 10, 4, 10, 10.

Pastor: Isaiah 6:1. The heart of all faith is God. No good cause is an end in itself, it is good only because its heart is of God. Many good Christians lose their way by espousing social causes as an end in themselves, and believe that a plan to eliminate want, slavery, degradation, wealth, level all men to a common standard will usher in the era of the brotherhood of man, and eternal peace.

The storms of earth during the last nine years have cleared the sky of all earth-born panaceas and let the face of God shine through, to flood-light the pathway of men. With Isaiah, we pause reverently, and long enough to say, "I saw the Lord, high and lifted up, and his train filled the temple," and then with renewed courage and strength, let us put that experience into practice in our daily living, with purpose and courage, enthusiasm and perseverance, so the truth of it will take hold throughout the world.—From address by G. Wilson Cole.

Hymn: "Lamp of our Feet, Whereby We Trace."—Lambeth C. M.

Pastor: Prayer for help of the Lord in bringing to each individual present a vision of some conscious act performed daily that will aid in bringing good-will and brotherhood among men, according to God's will and guidance.

Hymn: "Holy Father, Thou Hast Given."—St. Athanasius 7, 7, 7, 7, 7, 7.

Benediction.

Organ: "Recessional."—Parker.

(Many pastors will desire to form a working committee within the membership, made up of a representative from each organization, who will accept suggestions of what individuals may undertake to do daily toward establishing good-will among their own groups. These suggestions should be modest, workable acts, that are possible in the ordinary day of work, recreation, and rest. These suggestions should be made available in orderly form to the membership and cards provided for signature. Let us spare no effort to make the need for peace a concrete fact, taking it out of the "visionary" sphere of life, bringing it down to earth where living men and women can work at it.)

II. Working for Peace

Organ: "Ballade in C"—Faulkes.

Invocation: "Lord, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice."—Psa. 141:1-2.

Hymn: "Hear, Hear, O Ye Nations."—Portuguese Hymn 11, 11, 11, 11.

Psalm: 130 through 134, responsively.

Hymn: "He Liveth Long Who Liveth Well."—Saxby L. M.

apture: Isaiah 59 and 60 through verse 3.
 mn: "O Grant Us Light, That We May
 ."—Quebec L. M.

or: Isaiah 59:1. God-relationship, God-aware-
 is accomplished only by and through the in-
 al, and never by proxy. Our own personal
 e, our willingness to present ourselves as chan-
 through which God's will and truth can be made
 is the one necessary condition. A beautiful
 spiritual puts this inescapable obligation "It's
 Lord, standing in the need of prayer." Not
 mother, your brother, not the Germans, not the
 se—It's *we*, here, every individual, who must
 up to take the hand of the Lord; we, who must
 known our desires for a just peace to the ear
 e Lord, *just* so far as we ourselves are con-
 l, as well as other nations. We are not guilt-
 in the suffering and devastation brought upon
 world during these last years, when we accepted
 and plenty as our due, a condition made for us,
 ut any effort on our part.

r awareness of the need for enthusiastic effort
 eace, on the part of the individual will center in
 individually, just as we are born of God in-
 ally, and are again received by him individually
 the span of life is ended. Individual aware-
 of God makes itself felt and accomplishes God's
 ses among men; the more individual channels
 gh which the grace of God may flow, the greater
 accomplishment. Let us close our devotion here
 day with enthusiastic purpose in our hearts to
 SOMETHING TO BRING GOODWILL TO
 TH, as God helps and directs our individual
 ies.—From an address by G. Wilson Cole.

ymn: "A Mighty Fortress is Our God."—
 Feste Burg 878766667.

leader: "To Live!" By Alfred Grant Wal-
 (If you do not have this poem available,
 ay be found on page 373 of volume 13 of
 Minister's Annual.)

ayer and Benediction.

rgan: "Exultate Deo."—Lacey.

The Tools for Peace

rgan: "Morning."—Grieg.

ocation: "Hear my voice according unto
 loving kindness; Quicken me, O Jehovah,
 rding to thine ordinances."—Psa. 119:149.

ymn: "Who Trusts in God, a Strong
 de."—Jubilee 8, 7, 8, 7, D.

alm: 119:105-120, responsively.

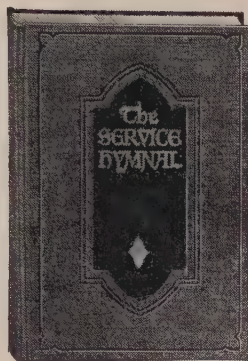
ymn: "O God, in Restless Living."—Ruth-
 rd 7, 6, 7, 6, 7, 6, 7, 5.

ripture: Isaiah 61 and 62 to verse 4.

ymn: "God Moves in a Mysterious Way."
 undee C. M.

istor: Isaiah 61:11. I see a God of wisdom and
 er controlling and directing the forces of nature
 e universe. All the machinations and evil of all
 armies and navies of our earth is but the foot
 s of a fly compared to the power of our govern-
 God. He has the secrets, the tools, the wisdom
 perate them, and the WILL TO USE THEM
 THE BENEFIT OF GOOD TO HIS CREA-
 ES! He wants us to learn these secrets. He wants
 o learn to use the tools, as we can develop the
 om to use them according to His purposes. God

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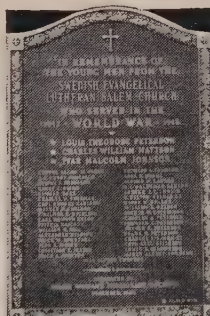
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is the great teacher of men, through all His contacts with the individual, and when He can trust us to use wisely and lovingly that which we have learned from Him, He leads us to the next discovery.

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Now the tools for peace are just as numerous as they were for destruction, and they are just as effective, if we choose to use them. Too many of us will wish to lay them aside and go back to the old way of life, believing that peace is up to the armed services, and not the concern of the individual citizen. This theory does not agree with the theory of the individual right to life, liberty, and happiness, the theory of religious liberty and free speech. If we are created as free men, we are also responsible to the creator for behaviour as free men, not as careless, irresponsible children. Free men guard the tools of freedom, and use them to the end designed.—*From an address by G. Wilson Cole, D.D.*

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Building Future Leadership

Leadership, an "essential" commodity at all times, in all phases of human relationships, on the "critical" list now in many areas. *Leadership* cannot be drafted from one area to another, nor can it be provided as if by magic where critical needs develop. It must be grown or developed; and the closer the development lies to the critical need, the more valuable it is.

Rural areas of our great country have suffered from a lack of sympathetic leadership due to the continuous syphoning off of thousands of promising young people, born in rural areas, but answering the call of the city, where lucrative positions in industry or profession beckoned.

Daily we read of constructive and workable programs undertaken in scattered areas to train leadership for rural areas, where it is needed. Cyril W. Grace, Pres. of State Teachers College, Mayville, N. D., sums up such a program in the January, 1945, issue of *Moody Monthly* and is offered here in the hope that it will provide points for discussion and adoption in other rural areas:

"The State Teachers College of Mayville, North Dakota, was constitutionally established when North Dakota entered the union in 1889. The college is ideally situated for the development of rural programs. Mayville, a town of approximately 1350 population, in the heart of the Red River Valley, is surrounded with thousands of acres of the richest wheat land in the world.

"The State Teachers College cooperates with many outside agencies—farm and town organizations, state department of public instruction, universities, foundations, newspapers—and the integration has produced results in the college philosophy and in the teacher-training process. It has stimulated the peoples and agencies with which the college has cooperated, and contributed to the welfare of the communities in which our teachers live and work.

"A faculty member said of the Mayville program: 'Our leaders are looking into the future and trying to visualize the positions into which young teachers will be placed five, ten, twenty years from now. In elementary education we are checking our curriculum to omit from our methods classes whose aims, materials, and procedures which do not seem to fit into the picture we are creating of the future. We are adding to our courses of study those modifications in a war-torn world. Conservation of natural and human resources is basic in our thinking and planning.'

A sense of loyalty to the concepts of democracy led to inauguration at Mayville of a program concerned with agriculture and human resources.

The beginnings of the program were made in the weekly convocations which for more than a year and a half were devoted to discussions and lectures pertaining to vital community problems. Through these convocations a high degree of student interest has been maintained. Progressive philosophy is a topic for discussion in the daily lives of our students.

Obstacles confronting us were many, but we can see signs of progress. Patrons are now coming to our rural-school teachers and expressing gratification with instruction and materials. The experiment seems to be resulting in a spiritual uplift. Schools are beginning to build in upbuilding community institutions and promoting community welfare. This attitude will result in increased tenure and salaries for teachers.

Our first difficulty grew from the fact that education has tended to turn the child away from the farm and small community rather than toward their development. Farmers over a period of years have advised their children to get an education and leave the farm.

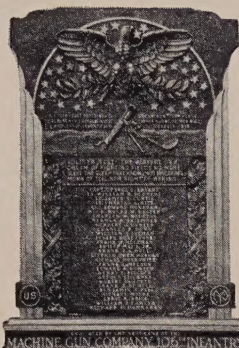
A second obstacle was the traditionally academic viewpoint of some of our college faculty members.

A third barrier was presented by the course of study of our state. When a college has redefined its own philosophy and transmitted its viewpoint of students only a small dent has been made. If the courses of study prescribed by the state department of public instruction could be changed to meet the needs of the people, one more obstacle would be surmounted. Our college this year was invited to rewrite for the state department of public instruction that portion of the course of study relating to science, health, and agriculture. We hope that this revision will develop in future citizens a consciousness of the significance of natural and human resources and their relation to home, church, community.

A fourth difficulty was the rigidity of the accrediting association. Fortunately, the American Association of Teachers Colleges took a liberal stand due to the war emergency and instead of registering objections, gave our program encouragement.

Misunderstanding on the part of individual citizens created a fifth problem. There has been an increasing tendency on the part of higher education in America to grow away from the common understanding with the people which is indispensable in a democracy.

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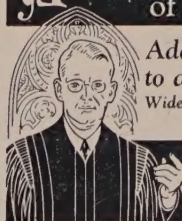
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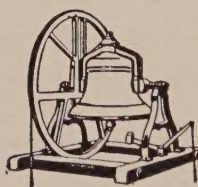
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"It was hard to get across to our people the idea that it was *they* who should want to place the college in a position better to serve the interests, and that *they* should make themselves heard concerning educational needs. Too often laymen are afraid to be heard, having developed an inferiority complex when in the presence of the educated. Educated persons frequently forget that God bestows intelligence and that man bestows an education.

A STAR AND ME

Out of the inky darkness
You twinkle right at me;
The brilliance of a diamond
Is all enwrapped in thee.

Over the house and hilltop
You find your way to me;
And at every glance at heaven
Your unfailing light I see.

Though millions of miles divide us,
Your rays come across to me;
And I see in your light a miracle
That God has wrought through thee.

I can never explain the wonder
Of your radiance in the sky;
I only think of thee far away
As God's silver torch flung high.

—Betty Jean Bennington.

Clocks

(Continued from page 417)

Hamburg with the clock still ringing. The rest of the afternoon he spent outdoors.

The boy must often have laughed afterwards at his embarrassing experience, and his friends must have wondered why on earth he should want an alarm clock. But talking about clocks, I have read about a man who did not need a clock at all. He could tell the time within one-quarter minute. One day some people tested him. They took him to a theater and then out to dinner, and finally they asked him the time. He did not manage to within a quarter of a minute, but he was within half a minute of the correct time.

How do you think he did that?

Now there is a clock in each one of us which is perhaps the most wonderful clock we will ever know. It tells us when we ought to do things, and when not to do things. It may say: "Don't do that, it is not right and it is not kind;" or it may say: "Do this, it is both right and kind." It is part of us, and if we obey its voice it will tell us correctly what God wishes us to do, just as this man's mind told him the time of day.

I read some years ago, in "The Children's Newspaper," about a man in Yorkshire who stole some money. He emigrated to Canada and got work in a gold mine. Soon he was promoted. But this clock kept troubling him, and at last he returned to England, repaid the money, and took his trial. The magistrates did not punish him, but they told him to go back to his work in Canada. He was a happy man because he knew that he had done the right thing.

You all know what we call this clock: It is called Conscience.

The Old Lady and Her Treasures

We are often urged to write to the boys in the armed forces, especially by V Mail, and I want to tell you about a woman who sent letters and packages to hundreds and hundreds of French soldiers during the first World War. Her name was Madame Sautet. When war broke out in 1914, having no children of her own, she decided to give all she had, money, time, and thought, to those who were fighting. From her little store in Paris she sent out her precious mail. She became the fairy godmother of forty foot-regiments and ten battalions of chasseurs. When the war came to an end she was penniless. But Madame Sautet did not care: she could still work.

Every day soldiers would call to see her, and they addressed her as "Godmother." The French Government bestowed upon her the coveted Legion of Honor. But she had a still greater treasure: a collection of ninety thousand letters from grateful soldiers. She was poor, but she was rich! She had spent everything that she had in helping others, but she had earned the secret of happiness!

One's I

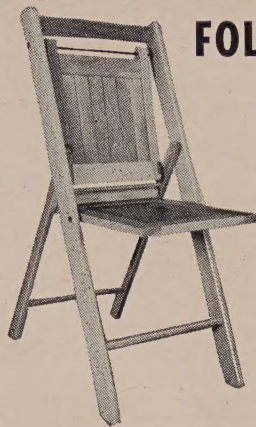
Continued from page 400)

The Church's one foundation still stands. On it and it alone can we build and its are the priority claims on our strength and substance, even over our home parishes.

We preach, "The body is more than raiment." To follow its own preachment is not always easy for the Church. For ourselves or for others, will ever remain a greater poser than it should. The apple of one's I can be as fatal as Eve found hers.

Jr

He that does not learn from his own mistakes, turns the best schoolmaster out of his life."—Beecher.



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Pulpit and War

(Continued from page 392)

the ministry is able to escape from its preoccupation with pacifist and near-pacifist doctrine (as distinct from the maintenance of peace) and to get into a mood to satisfy the desperate religious needs of youth, the door will be forever closed, and from those who have been so often rebuffed will come the cry "Too late, too late! Ye cannot enter now." One may hope that Protestantism will survive the alienation of a whole generation in this way, but at best it will suffer severely.

The gap between pulpit and pew can be closed in only one way if indeed it is not too late to close it at all. Let the pulpit resume its ancient role of comforter and champion of the oppressed. Let it come down out of its ivory tower and recognize that it is as necessary forcibly to restrain dangerously insane nations as it is dangerously insane individuals, not only to protect the rest of society but as a preliminary measure to effective treatment of the insanity itself. Let the pulpit cease pursuing the fetish of peace at any price, under whatever name that fetish may masquerade. Victims are entitled to justice, certainly in no less degree than aggressors. Let it recall that a contributing cause of this war was the placing of peace above right and justice in pulpits of the United States and the British Commonwealth, long preceded by the same sentiment in China. Except for the conviction that we were so steeped in that doctrine that we would be militarily paralyzed, the Axis nations would never have precipitated this war.

Let the pulpit place concern for the victims of aggression above concern for the perils of power. Let it resolve to assuage the spiritual thirst of servicemen and their families instead of frustrating their solemn satisfaction in tragic sacrifices to a worthy end. And above all, let our theological Faculties cease turning out a product so imbued with perfectionist doctrine as to be largely impotent to minister to a generation which will know at first hand the terrible price that, as society has been constituted up to the present, it has always been necessary to pay for peace and security. Then, and only then, can we have any assurance that the present gap between pulpit and pew will close.

Wisdom, Skill and Virtue

Wisdom is knowing what to do.

Skill is knowing how to do it.

Virtue is doing it.

—David Starr Jordan.